R 311
C 555

EVANGELICAL
SCHOOL OF THEOLOGY

UNITED THEOLOGICAL
SEMINARY LIBRARY

RECORD OF CHRISTIAN WORK

Founded in 1881 by D. L. Moody

Volume 50 — Number 5

In This Issue:

Has Modern Youth Made Good Since the War?
As Is the Mother
The Most Wonderful Verse in the Bible
Zaccheus
Our Lord's Missionary Manifesto As Recorded by Mark
Perfection by Renewal
Jesus the World's Saviour: Studies in Luke
The Teachings of Jesus
Digging Up Biblical History

SAMUEL M. GLASGOW RAYMOND CALKINS JAMES MOFFATT
G. CAMPBELL MORGAN JAMES REID W. DOUGLAS MACKENZIE

(Full Table of Contents on third page within)

MAY + 1931

Extending a Dollar to the Ends of the Earth

It is hard to find a way to make a dollar go further than it does in the Gift Distribution Fund of the *Record of Christian Work*. It literally goes to the ends of the earth. When it gets there it is used over and over again.

The many letters we receive from the recipients of the magazine through this Fund bear eloquent testimony to this. So also do the reports of American friends who visit the mission stations.

It costs comparatively little to send the messages of the Northfield platform and the *Record's* news of the Christian world to the bearers of the gospel in distant places. But, isolated as they are, it means much.

For every two dollars contributed the magazine will be sent for a year to some missionary worker. Last year we were enabled by gifts of friends to send out a thousand such subscriptions.

We are anxious to keep renewing all of these and to add others as requests reach us. Will you join in this helpful effort with a gift?

Sincerely yours,

ELLIOTT SPEER

Please make remittances payable to

RECORD OF CHRISTIAN WORK
EAST NORTHFIELD, MASSACHUSETTS

And mark: **"For Gift Distribution Fund"**

Gift Subscription Fund

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Contributing Subscriptions are $2 a year, but any sum, small or large, will be welcome.

720	$4.00	725	$5.00
721	2.00	726	2.00
722	3.25	727	2.00
724	3.00		

Bible Institute Colportage Association, Chicago.
723 ..... $1.05

Please accept our best thanks for continuing to send us the R. C. W.! It is ever welcome, and always helpful. Congratulations on the new form in which it now appears!—Brazil.

I want you to know that I appreciate the RECORD OF CHRISTIAN WORK, and wish that whatever unknown friend is sending it might know it. The new form in which the last number came out is especially attractive. There is much inspiration in the splendid sermons especially.—Korea.

A note of appreciation for your worthwhile magazine is long over due. It is a pleasure to have the RECORD coming to us, and those who share with us in reading it are helped. It is the type of reading that one can safely put into the hands of evangelists or pastors in mission lands. The new dress is especially attractive and adds to the get-up of the paper. May this jubilee year indeed be a successful and profitable one!—Egypt.

Coming Next Month!

What Is Salvation?—C. A. R. Janvier.
The Next Step in Prohibition—Charles M. Sheldon.
How God Saved a Would-Be Murderer—H. W. Pope.
A Little Child's Prayer—Hjalmar Sundquist.
Discipleship—Louis M. Sweet.
Our Lord's Missionary Manifesto: (4) As Recorded by Luke—G. Campbell Morgan.
And other addresses.

Please do not drop my name from the mailing list! I read the RECORD with great interest regularly, and then give it to a rare soul in the Old Ladies' Home. She lends it to many of the inmates there. Those wonderful conference addresses and sermons are read eagerly. They are truly manna to hungry souls. So you see what a blessing one copy is to all this group.

It is an able magazine, gathering up much interdenominational church news that is vital to any effective church worker. Long may it live and help your ideal schools in every possible way! Northfield is a bit of heaven to me.—Massachusetts.

A KIT OF NEW TOOLS FOR MINISTERS

1000 NEW ILLUSTRATIONS
Aquilla Webb

Few men have displayed greater deftness in choosing and presenting evangelistic illustrations than Aquilla Webb. This is the first new collection from his pen in five years. It is marked by the same fine sense of homiletic values that characterize his earlier books. $2.50

WHAT CAN STUDENTS BELIEVE?
Fosdick, McKee, Buttrick, et al.

A collection of the best sermons preached at Yale during the past few years, chosen for their appeal to the student mind. Includes sermons by Fosdick, Buttrick, McKee, Tittle, Wicks, Niebuhr, Sperry, and others. The sermons are not intended as homiletic samples but as straightforward challenge to youth. $1.60

THE MINISTER AND FAMILY TROUBLES
Elizabeth and Robert Dexter

The only book of its kind. A survey of methods used by modern ministers in dealing with broken families and sexual maladjustments. A series of case stories which will suggest methods for handling such problems as they come up in your own ministry. $1.25

MINISTER'S WEEK-DAY CHALLENGE
Edwin H. Byington

While the trend in all other professions is toward specialization, the minister is still required to be a composite person. Professor Byington sees the peril and the challenge of this and offers a plea for spiritualizing all seven days of the pastor's week. $2.00

SERMONS IN ARGOT
James I. Vance

Religious ideas are often couched in terms which mean everything to the theological student but very little to bankers, housewives and others who make up the average congregation. Here is a series of graphic sermons in the argot of the professions, in the language of the people. $1.50

HISTORY OF FUNDAMENTALISM
Stewart G. Cole

"The author's fairness is amazing," says the Philadelphia Public Ledger. "It is indispensable to any clear understanding of Protestantism in this generation," writes Halford E. Luccock. A chastening book, presenting in documentary form a story not available elsewhere. $2.50

For Mother's Day Programs

MOTHERS OF FAMOUS MEN
Archer Wallace

The stories of the mother of Wesley, of Augustine, of Booker T. Washington, of Goethe and a dozen others — done in the Archer Wallace vein and rich in heroic appeal. A capital source of material for Mother's Day sermons. $1.00

AND SO HE MADE MOTHERS
Margaret Applegarth

A wealth of sentiment enhances this superb collection of stories, proverbs, plays, programs, and banquet suggestions. It is of rare value either as a gift or as a handbook for working up Mother's Day programs. $2.00

JESUS AS A FRIEND
George Stewart

A striking approach to the Galilean, showing his contacts with his friends. Fine for talks to young people. $1.50

MY TOMORROW'S SELF
Samuel M. Glasgow

Those who feel that the appeal of religion to youth has been watered down to flattery in these days will welcome this clear-cut emphasis on abiding values. $1.50

A LIFE OF JESUS
Basil Mathews

The author has recaptured to an astonishing degree the times of Jesus. A book for young and old. 33 pages of illustrations, with two Holman Hunt pictures in color. $3.00

THE GOLDEN BOOK OF FAITH
Compiled by Thomas Curtis Clark

A companion volume to the author's *Master of Men.* It offers a message of positive conviction to this day. $2.00

WORD PICTURES IN THE NEW TESTAMENT — Vol. IV
A. T. Robertson

This volume deals with the Pauline Epistles. The meaning of the New Testament Greek is made unmistakably clear. $3.50

FACING NORTH
O. G. Herbrecht

The stirring record of one young people's class which faced the Trail of Jesus' way. Get your superintendent to read it. $1.50

50 STORIES FOR THE BEDTIME HOUR
Margaret Eggleston

A companion to the author's *75 Stories for the Worship Hour.* Fine for mothers or for teachers. Contains many splendid suggestions for children's sermons. $1.50

PRODUCING YOUR OWN PLAYS
Mary M. Russell

The first complete handbook covering the whole range of amateur dramatics. Every fact the young people's society needs. Fully illustrated. $2.00

THE CHRISTIAN IDEAL FOR HUMAN SOCIETY
Alfred E. Garvie

From the fullness of his experience, the author sets forth a sound, comprehensive system of Christian ethics. $4.00

MOFFATT NEW TESTAMENT COMMENTARY — Colossians
E. F. Scott

Includes also Ephesians and Philemon. A notable addition to a distinguished series of books. $3.50

LIVING ON TIPTOE
M. W. K. Heicker

The outgrowth of meeting youth in conferences, face to face with the problems that trouble them most. $1.50

ATTRACTIVE PARTIES FOR CHILDREN
Lottie E. Fitch

Thirty plans, programs and novel invitations adaptable to private or church functions. The parties are arranged by months; full instructions for making invitations. $2.00

PASTOR'S POCKET BIBLE
J. Richard Spann

An arrangement of scripture in the form needed by the pastor in his work with souls. Thoroughly indexed and convenient pocket-size. $1.25

CONFLICTS OF THE EARLY CHURCH
W. D. Niven

A fascinating and realistic approach to early Christian history, setting at naught many popular conceptions. $2.00

GREAT SERMONS BY YOUNG PREACHERS
Ed. by Edward L. Keller

The work of America's most popular young preachers. Reveals a new generation in the making. $2.00

At All Bookstores

RICHARD R. SMITH, INC. 12 East 41st St., New York

New Harper Books

THE NAMELESS LONGING

By Hubert L. Simpson

Twenty-four sermons by the famous minister of Westminster Church, London. No better sermons are being published today than these by Dr. Simpson. *Joseph Fort Newton* calls him, "One of the finest artists in the British pulpit." $2.00

BETWEEN TWO WORLDS

By Daniel A. Poling

The romance of Jesus vividly told in novel form by the great radio preacher. "Strong, true and masterful," says *S. Parkes Cadman* of this splendid story of stories; and *Margaret Slattery* calls it, "A tender, masterly book." $2.00

EDUCATION OF THE WHOLE MAN

By L. P. Jacks

A wise, human and delightful book. "Dr. Jacks has the eloquence of sublime common sense."—*British Weekly.* "With stout heart and trenchant blade he deals shrewd blows at certain popular idols." — *Times Literary Supplement* (London). $2.00

RELIGION AND THE NEXT GENERATION

By Edwin Ewart Aubrey

This book will help those who are leading younger folk to find a wholesome religion. Dr. Aubrey goes behind creeds to those basic human needs which gave them birth. Dr. Aubrey, of the Divinity School of the University of Chicago, is one of the most brilliant of the younger theologians. $2.00

THE UNLOCKED DOOR

By James Black

These stories have been told to children in Dr. Black's famous Edinburgh Church, St. George's West. They have all the wit and fascination of the stories of a true Scotsman. Staunchness and vitality, the cold rigor of the Highlands and the romantic colorings of the Lowlands are reflected in the thirty charming tales he tells. $2.00

MORALS OF TOMORROW

By Ralph W. Sockman

A frank, fearless study of the morals of today — a clear, sane analysis of the morals of tomorrow. "In the midst of many 'books of the month' of all sorts, this is the book of the year." — *Christian Century.* 3rd printing. $2.50

HARPER & BROTHERS

Publishers *New York*

CURRENT THOUGHT

THE CHURCH is called upon to attack, not to dig in.

A MAN is no bigger than the things that make him mad.

MANY WORRIES can be diminished by realizing their unimportance.

The wise old Negro woman, being asked why she was so cheerful in her misfortunes, replied, "Child, I just wears this world as a loose garment!"—George R. Dobson.

FACTS are no more wisdom or knowledge than a trainload of bricks is a habitable house. The bricks are necessary to the house, but if we want to turn them into a house we must know something of the technique of building. We too, must learn how to use facts.—Sir Norman Angell.

WHEN A CHILD has been through a Christian kindergarten it is nearly always true that he or she in after days is in some way different from other folk. Certain footprints of Jesus have been stamped on their lives which nothing can blot out, even though they may not go on to the perfect Christian personality.—Z. Hinohara.

WHEN I WAS a young girl I was obliged to attend the Sunday school of St. John Church in San Francisco, of which my grandfather, Stephen Franklin, was superintendent, as well as an elder of the church. I say "obliged," for I should have been marched to Sunday school every Sunday morning whether I wanted to go or not. But I look back upon that interval in my life as a pleasant memory. I not only enjoyed meeting the other young people, but got a sound knowledge of Biblical history.—Mrs. Gertrude Atherton.

HAD IT NOT BEEN for this noble band of Christian women teachers who are the product of the missionary training schools, even this much advancement in the education of the Indian women would not have been possible. Even this day in every province we find the missionary women teachers working hard in a spirit of love and faith in out-of-the-way villages where the Hindu and Moslem women dare not penetrate. Even now they form the strength of the teaching profession. More than the educational and the cultural contribution made by these missionary agencies to the Indian nation, the noble and self-sacrificing examples of the men and women who, infused with a spirit of love and service for suffering humanity and true to the teachings of their prophet, face obstacles and live often a single, lonely life, cannot but have a beneficial effect upon the men and women of the country.—Mrs. Muthulakshmi Reddi, a well-known Hindu woman of Madras, presiding over the All-India Women's Conference at Lahore.

"WHEN PEOPLE say to you after church, 'That was a beautiful sermon,' do not take it as a compliment, nor be set up by it! Rather, realize that that sermon failed!"

Such was the advice given some years ago by a really great preacher to a young minister.

He went on to explain that a true sermon was not like a stained glass window to be admired in the same way, but that it should be like the cleanest of plate-glass windows, not visible itself but revealing what was outside and beyond. Changing the simile he added that when you see a beautiful, finely bred dog on the street you may admire him for a few moments, then go on your way and soon forget him. But if you are walking along the sidewalk and a dog goes by on the run, as fast as he can go, down the street, you and others get out on the curb to see where he is going. You may or may not be interested in what kind of dog he is, but the main thing in your mind is that he is bound somewhere, and you want to see where he is going and if he gets there. So it is with a sermon.—Maxwell Savage.

THE BIBLE is not a book of political maxims or of economic theories. It is not a book of maxims or theories at all. It is a book of living principles. Its spirit is the spirit of brotherliness and good will. It is a summons to helpfulness: "Bear ye one another's burdens." It is a summons also to self-respecting independence: "Let every man bear his own burden." It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the suffering of the world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. And the Bible is the only book which tells his story. It alone preserves his words, which are spirit and life. It alone records his deeds by which he saved the world and would save it now if we would obey him.

The best thing men can do is to spread the Bible and to get it read and obeyed.

UNITED THEOLOGICAL SEMINARY LIBRARY

May, 1931

Vol. 50 + No. 5

Record of Christian Work

A. P. FITT, Editor

Religious Thought and Activity: At Home and Abroad 197
The Drys in Fighting Array—The Pope's First Broadcast—By Way of Illustration and Suggestion

Has Modern Youth Made Good Since the War? 205

As Is the Mother: A Mother's Day Meditation—Rev. Samuel M. Glasgow, D.D. 206

The Most Wonderful Verse in the Bible—Rev. Raymond Calkins, D.D. 207

Zaccheus—Rev. Prof. James Moffatt, D.D. 211

Our Lord's Missionary Manifesto: (3) As Recorded by Mark—Rev. G. Campbell Morgan, D.D. 214

Perfection by Renewal—Rev. James Reid 216

International Sunday School Lessons 219
Jesus the World's Saviour: Studies in Luke

Christian Endeavor Topics—Mrs. Ida Q. Moulton 221

Selected Thoughts for the Quiet Hour 223

Bible Notes for Daily Devotions: *Further Teachings of Jesus*—President W. Douglas Mackenzie, D.D. 225

Our Book Table 233
Digging Up Biblical History—Soul-Stirring Biography—Home Topics—Biblical Themes

The RECORD OF CHRISTIAN WORK is a monthly review of world-wide religious thought and activity, with contributed articles and sermons; departments of Bible study and devotional reading; and reports of addresses delivered at the famous Northfield conferences. Owned and controlled by The Northfield Schools

Subscription Price: $2.00 a year; Canada, $2.25; elsewhere, $2.40. Single copies, 20c. Receipt sent only upon request, as the expiration date on wrapper is generally regarded as sufficient. Send subscriptions to *Record of Christian Work*, East Northfield, Mass., by bank draft, express or postal money order.

Change of address: In sending notice of change of address, please give both old and new addresses.

Publication, Editorial and business office: 5 Moody Street, East Northfield, Massachusetts.

Advertising: Religious Press Association, managers, 325 North 13th Street, Philadelphia, Pa.

Copyright, 1931, by Record of Christian Work Co. Entered as second class matter February 2, 1931, at the post office at East Northfield, Massachusetts, with additional entry at Concord, New Hampshire, under act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 10, 1918.

Published by Record of Christian Work Company, Inc.,
East Northfield, Massachusetts

Elliott Speer, *President*
A. G. Moody, *Treasurer*
S. E. Walker, *Secretary*
Frank W. Pearsall, *Business Manager*

EDITORIAL COUNCIL

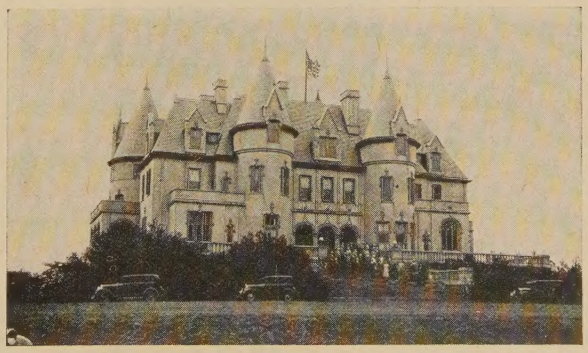
Dr. Clarence A. Barbour
The Right Rev. J. T. Dallas
Dr. Charles R. Erdman
Dr. W. Douglas Mackenzie
Dr. Daniel A. Poling
Dr. Robert E. Speer
Dr. Floyd W. Tomkins
Dean Luther A. Weigle

THE NORTHFIELD
EAST NORTHFIELD, MASSACHUSETTS

announces the opening of THE CHATEAU *for its second season on*
JUNE FIRST

Our Scenic Golf Course

on the 225-acre estate has new features and improvements this season, affording the golfer a most attractive course.



May and June

offer a wider and more varied choice of accommodations. These beautiful spring months are ideal for a rest or vacation period.

APARTMENTS FOR RENT IN THE CHATEAU AND IN COTTAGES

Early bookings for the season insure a better choice of accommodations in the House, Chateau, and Cottages
Illustrated folder and full information upon request.

AMBERT G. MOODY, MANAGER

Happy Christian Annuitants

These are actual photographs of a few of hundreds of men and women who have written words of praise for the annuity plan that helps distribute the Word of God.

You, too, if you want to give to the cause of Scripture distribution but require some return from your gift during your lifetime, will find the American Bible Society's annuity plan eminently satisfactory.

Its safety is guaranteed by the substantial resources of this great world-wide Society which has been distributing the Scriptures since 1816.

SAFE INCOME FOR LIFE . . . . . .

Mrs. B. E. M. of New York

"I am happy to know that as long as I live I will receive each annuity payment without fail."

ANNUITY PROMPTLY PAID . . . .

The Rev. H. K. S. of California

"I enjoy a liberal rate and the annuity checks come twice a year, always promptly when due."

A GREAT CONVENIENCE . . . . . .

Mr. E. P. B. of Florida

"The annuity plan provides a permanent and convenient income. I need only to deposit the semi-annual check."

GIFT TO GOD'S KINGDOM . . . . .

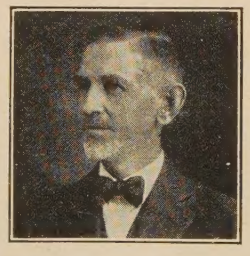
Mrs. S. G. H. of Missouri

"I consider the Society's work as second to none in furthering Christ's kingdom upon the earth."

A GIFT THAT LIVES . . . . . .

Mr. C. T. of Kentucky

"I want my money to work for the Bible Cause after my death. Your annuities are the solution."



WRITE FOR THIS BOOKLET

AMERICAN BIBLE SOCIETY, Astor Pl., N. Y.

Please send me your booklet No. 17-R giving full information on the annuity plan of the American Bible Society. It is understood that this request places me under no obligation.

Name_____ Denomination_____

Street_____

City_____ State_____

Be sure to fill in clearly your name and complete address

MINIMUM OF 4½% AND AS HIGH AS 9% ACCORDING TO AGE

This would be the end of hard times, of poverty, of unemployment, of injustice, or wrong, or war.—Robert E. Speer.

Northfield General Conference of Christian Workers

WILLIAM R. MOODY

The General Conference of Christian Workers, which has convened at Northfield annually for the last 50 years, will this season open on Saturday August 1, continuing through Sunday August 16. The following speakers are to take part in the conference, and the music will be under the direction of Mr. Homer Rodeheaver:

John A. Hutton of London, throughout the conference
Charles R. Erdman, Aug. 1–4
A. T. Robertson, Aug. 2–9
G. Campbell Morgan, Aug. 4–11
James Moffatt, Aug. 7–9
James I. Vance, Aug. 10–15
Adam Burnet of Scotland, Aug. 12–14
J. Stuart Holden of London
Albert D. Belden of London

Arrangements have been made as in recent years for a special young people's service at the close of the day's program in Sage Chapel, to be led by the Rev. Howard Morgan of Lexington, Ky. Mr. Morgan is a son of Dr. G. Campbell Morgan, and has had experience in work among young people. Dr. A. T. Robertson of Louisville, Ky., will conduct an afternoon session in the study of Second Timothy as given below, while the ministers' meetings will be addressed by Dr. John A. Hutton, Dr. James Moffatt, Dr. Stuart Holden, and others.

PAUL'S LAST MESSAGE—SECOND TIMOTHY

Rev. A. T. Robertson, D.D.

Keeping the Fire Blazing, 1. 1–7
Not Ashamed of the Gospel of Christ, 1. 8–18
Taking One's Share of Suffering, 2. 1–13
Cutting Straight the Word of Truth, 2. 14–26
Dangerous Propagandists of Evil, 3. 1–9
Inspiration of Timothy's Teachers, 3. 10–17
Loyal Leadership Demanded, 4. 1–8
Paul Facing Death, 4. 9–22.

BOOK SERVICE BY MAIL

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order. Address:

East Northfield, Mass.

Record of Christian Work

Volume 50 MAY, 1931 Number 5

SLOGAN of the Methodist women: "Every Woman an Intercessor; Every Woman a Soul-Winner; A Family Altar in Every Home."

WHAT WAS KNOWN as Luther's Smaller Catechism was printed in Low Dutch in 1531, July 1,—the last to be edited by Luther. Thus it became the final form of this remarkable book of instruction. In Oxford, England, is the only extant original copy.

A MEMBER of the present Chamber of Deputies of the Congress of Chile is a Presbyterian elder, the first Protestant who has ever been a member of Congress. Recently in speaking of his career he said:

"All that I am I owe to the gospel. If I had never known Jesus Christ I would today be a drunken shoemaker."

THE MCALL MISSION, now known as La Mission Populaire Évangélique de France, conducted eight vacation "colonies" during the summer of 1930, sheltering 1106 children. Also 11 vacation schools with 751 children, and representing over 40,000 days of instruction.

"La Bonne Nouvelle" (The Good News), the mission boat which moves along the canals holding meetings in the towns, has had to go into dry dock for repairs that will cost 90,000 francs.

IT IS THE CUSTOM IN JAPAN following weddings and funerals for those in attendance to receive a box of cake as they leave. In the case of a wedding this is always a gift of the groom. At a recent Christian wedding in Yamaguchi the bride and groom came from families in which there were no professing Christians, and there were many non-Christian guests. The gift of the groom to each of the guests was a leather-bound pocket Testament.

"ISLAM is in a state of confusion and transition." Such are the concluding words of a long and most careful study of actual conditions among the seventy million Mohammedans of India in the current issue of "The Moslem World." The writer, Dr. H. Kraemer, is a distinguished scholar and missionary, representative of the Netherlands Bible Society in Java. He spent some months in India, and portrays with facile pen the present-day tension between Hindu and Moslem, its causes and results. The article pays high tribute to the great Moslem reformers of the past decades, and shows that the present communal loyalty is political rather than religious.

THE FAVORITE MARK of the Christian colporter in Siam is the earnest reader who in the occasional lull of business affairs sits cross-legged on some outlandish perch of apparent discomfort in the roadside shop of village or city. Unlike Philip at the Ethiopian's chariot, the colporter does not dare to ask, "Understandest thou what thou readest?" That would be a personal insult. Rather, he begs leave to say:

"I perceive that thou art an honorable scholar, even in the midst of countless distractions!"

Further, he humbly requests the merchant reader to accept a little book, a Christian tract or one of the Gospels, and he assures him that the printed messages are for thoughtful men burdened with business affairs.

IT IS ALWAYS INTERESTING to watch the growth of new believers, especially in their desire to read, writes Frank Barling of Chekiang, China. A great majority of newcomers are illiterate when they first attend the services. In a short space of time there is a great longing to learn to read. This fact accounts for the good number of Bibles that have been sold during the past 12 months. Of over 120 Bibles that have been purchased 19 were reference ones, which shows clearly that there are those who are keen to study the Word for themselves. This gives us hope that there is growth and progress in a number of centers. Our great hope is for every Christian to be able to read the Bible intelligently for themselves. A Bible-loving church means a healthy and united body.

Following up the same line of thought, as we seek to make known the blessings of the Lord amongst us, I would like you to remember the large number of those who are fairly regular in their attendance yet are halting in their decision to come right out on the Lord's side. The number of non-baptized attendants at the services far exceeds the number of communicants. Almost every church has brought us the welcome news of new believers who, though the times are far from easy, have shown a desire to follow Christ, though at present afar off.

NO ONE CAN AFFORD in these days to be ignorant of the contents of "Pilgrim's Progress." When two eminent New York clergymen passed away, the speaker at the funeral of one said that Dr. George Alexander was a Mr. Great-heart, and the speaker at the other funeral service said that Dr. Cornelius Woelfkin was a Mr. Standfast. Now comes the editor of the "New York World" with his "Valedictory," closing his editorial with these words:

"Farewell! Let the last words of the 'World' be those of Mr. Valiant-for-Truth in 'The Pilgrim's Progress'!"

The words in question are:

"Though with great difficulty I am got thither, yet now I do not repent me of all the trouble I had been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it."

EMBOSSED VOLUMES OF THE BIBLE FOR THE BLIND may now be had from the American Bible Society in all systems at the special price of 25 cents a volume, instead of at the former price of 50 cents. Thus the whole Bible in revised Braille, consisting of 20 volumes, may now be

© *American Bible Society*

MISS HELEN KELLER

Miss Keller reading St. John 1:4 from a Braille Bible: "In him was life; and the life was the light of men."

secured for $5. (The manufacturing cost is $47.) The 58 volumes of the Bible in Moon, the system used by older persons whose finger tips are losing their sensitiveness, can be purchased for $14.50. (The manufacturing cost is about $225.)

The difference between the selling price and the substantially greater cost price is met by designated gifts contributed to the American Bible Society. Such offerings enabled the American Bible Society last year to place in the hands of the blind over 4000 volumes in Braille and other suitable systems.

THE SIAMESE GOVERNMENT asked the Presbyterian mission to evangelize,—not educate or "medicate,"—a certain section in eastern Siam, a region where the people are largely animistic in belief. So the Siamese National church sent its first missionary family to this territory. With the evangelist went two prominent Siamese pastors to help look over the situation. They camped in a sala (open shed) a short time, when government officials invited them to put up at the governor's house, and they were shown every honor and consideration. The government at Bangkok had sent a telegram to these officials asking them to treat these new Siamese missionaries with all courtesy.

A NEW SPANISH HYMNAL, called "El Himnario," has just been published by the American Tract Society in music and word editions. The hymnal has 600 pages, and is equal in style and workmanship to the best hymnals published in English. It was largely edited by Rev. William B. Boomer, the veteran missionary of Chile, who passed to his reward a few months ago. He spent a lifetime in its preparation, and had the coöperation of missionaries of all denominations.

The American Tract Society has published Spanish hymnals for many years, but this is the largest enterprise of its kind ever undertaken by any publisher. The Society is gradually giving foreign groups hymnals which in every way compare with the finest English hymnals.

The new Spanish hymnal was used for the first time Sunday, February 22, at the opening of the new house of worship for the Spanish Evangelical Church at 142 West 115th Street, New York, of which Dr. Juan Orts Gonzalos is pastor.

EXCHANGES CONTINUE to make frequent references to the conversion to Christianity of President Chiang Kai Shek of China. Here is a new one from a prominent missionary's letter:

"When he asked for baptism, Pastor Kiang wanted to know his reason. His reply in substance was this: His wife and mother were both Christians, and the mother had set aside a day every week, spending it in fasting and prayer that he might accept Christianity. Then, too, his little nephew, son of the minister of the treasury, seemed to be dying. The family sent for Mr. Carter, a Negro preacher, who made them all, including Chiang Kai Shek, get down on their knees confessing their sins. Now this Mr. Carter is a little sawed-off fellow, very black, and very naïve in his presentation of the truth. He had more influence with the president of China and his associates than some broad-minded modernist spirits who felt that they had the medicine China needed. A fervent old Chinese lady of limited education, and the old theology, and a little black evangelist! What a blessing to China they have been! . . ."

It is noted as a strange irony that the president of China, converted through the efforts of a Negro preacher, should afterwards be received into the membership of the Methodist Episcopal Church, South!

A Church for the Deaf

With considerable ceremony and in the presence of a large number of church notabilities a handsome church for the deaf has been dedicated and opened in Glasgow, the second of its kind in Scotland and the finest, it is said, in Britain. It is the result of a legacy of ten thousand pounds bequeathed by Mr. John Ross, after whom it is called.

The moderator of the Church of Scotland preached the sermon from one pulpit. In another the interpreter stood, under spotlight, repeating it word for word as it was spoken.

The fact that there is accommodation for a thousand persons indicates the need there is in Glasgow for such a church and the benefit it will be to those deprived of the faculty of hearing.—"New Outlook."

A Japanese Life of Christ

The first life of Jesus of Nazareth written by a Japanese on purely original lines has recently appeared. It won a prize of Y500 in a competition open to all Japanese pastors and teachers, in which there were 12 contestants. The committee of judges was unanimous in giving the award to the author, who has said:

"For a long time I yearned to give the Japanese the life of Jesus in their own tongue. Seventy years have passed since Protestantism came to Japan, but I think that Christianity is not truly Japan's own possession as long as they have to understand Jesus in terms of foreign thought. They must have it through their own mother-milk, the Japanese language, not merely translations. That was why I wrote this book.

"For a long time I was interested only in the higher critical study of the Bible, but latterly I have realized the need, along with that, of evangelical earnestness if the Christian message is to win its way among our people."

China's Girl Theologues

A Chinese girl student in the School of Theology of Shantung Christian University writes:

"On the 8th day of the second moon of this year, at the opening of the spring semester, we students of the School of Theology went to live in several villages for three weeks, here a band, there a band, learning to practise in the field the art of village preaching.

"One look at the life of the village people—and oh, the difference between it and our college life!—was like the distance from earth to heaven!

"I had to show that same sacrificial love for people that Jesus had, so, although there were things on the surface that were not to my taste, I tried hard to study and understand them all. . . . So every day, though I lived with stranger-friends, I was happy.

"After morning rice crowds of women and girls and children surrounded us on the big street, listening to us as we sang hymns, explained the Way, and told stories to the children. In the afternoon we went to a nearby village, again gathering the people to hear the Way of Christ. After evening rice the women and children of the village, over 40 of them, came to the room where we lived. We taught them to sing and to pray, and we told stories. They were peaceful and quiet in listening, which made us twelve parts happy!

"Day after day was like this until three weeks had passed. There were some of the villagers we felt we couldn't leave. And they were pleased when we promised to keep coming to them. There was no one there to guide them, to lift them up to live nobly, to lead them to love kindness."

Demon Possession in the Light of Modern Research

The Victoria Institute of London had the subject of demon possession under consideration at its last meeting. A paper was read by Dr. James Knight of Glasgow which was the fruitage of wide reading and personal investigation in scientific fashion extending over many years. In his conclusion Dr. Knight said:

"From the evidence submitted and corroborated from all quarters of the mission field, as well as by the discoveries of anthropologists in the study of primitive and retrograde races, confirmed as all these are by the solemn and persistent warnings of the most eminent psychical researchers, we are clearly entitled to take the New Testament accounts of demonism at their face value as the unbiased testimony of veracious witnesses. Having regard to . . . the steady and cumulative drift of the masses away from all church connections, we need not wonder that the plain believer finds himself living in the 'difficult times' of 2 Timothy 3. 1, and the description there given of the features of the 'last days' might almost be taken as photographic of the present. In view, moreover, of the steady and determined resistance to all forms of good work, such as thrift, temperance, personal purity, repression of gambling and of the white slave traffic, etc., there can be no question that we are up against organized forces of evil, not merely sporadic and ephemeral, but directed and controlled by intelligences hostile alike to God and man."

Dry Forces Gird for Aggressive United Action

The National Conference of Organizations Supporting the Eighteenth Amendment in a special session last February broadened the scope of work and enlarged the personnel of the conference by adopting a series of amendments to its constitution. It also submitted to its 33 member organizations recommendations for more aggressive work in the nation and all the states.

The conference provided the machinery by which all groups of men and women who are supporting the Eighteenth Amendment may confer on methods and measures; may plan to harmonize their efforts; and finally secure united action in support of the Eighteenth Amendment in educational campaigns and political action.

It brought a more vivid realization that the task is not finished; that organization is necessary; that harmony of spirit and coöperation are essential. The conference is composed of leaders

I never . . . visited in heaven,
Yet certain am I of the spot
As if the chart were given.
—Emily Dickinson.

of groups, but they are bound to work together and march together for the accomplishment of our great task.

Not only was the executive end of the conference enlarged as to officers, but more power was given to the executive committee to do the necessary work; to catch a vision and act on it through a genuine appeal to the denominations to do more through their boards, committees, etc., in promotion of the reform; and, for the first time, to help state groups constructively.

Plans already are authorized to put in motion at once machinery to secure dry planks in party platforms and dry presidential candidates in 1932.

Seventeen million voters in the country have come to voting age since the Eighteenth Amendment was adopted. They do not remember the saloon or the liquor traffic. They are thinking things through for themselves. "Our task is not to tell youth the way it should go: youth will pioneer its own way, it will not follow our flag. But we can do many things to help youth along. We must keep the torch aloft and keep it alight until one day youth will come our way and take that torch and go ahead with it, and when that happens our task will be done."

The creation of the board of strategy is of tremendous importance. It will be a new agency in the prohibition movement with respect to publicity. It will be created as a board of distinguished and influential men and women. It will bring a new force into legislative affairs and in touch with the national administration. It is inevitable that it will become an authority on prohibition matters.

Scripture Distribution at Football Games

As a sequel to the article printed in our March issue regarding the distribution of Gospels of John at football games by students of Wheaton College (Illi-

nois) the follow-up committee of the Scripture Distribution Society reports that inserts from the Gospels of John given out at football games in and around Chicago have been returned from an assortment of people over a wide range of territory. These slips requesting another Scripture portion have been returned from as far west as Idaho; as far east as Boston; as far north as Racine, Wisconsin; and as far south as Louisville, Kentucky. A booklet containing the Epistles of James, Peter, John, Jude, and also the Revelation is sent in answer to these requests. The leaflet, "The A.B.C. of the Gospel, or How to Be Saved," is pasted on the inside of the cover of each one.

During the past football season over 100,000 Gospels were given out, but the visible results of the work, it seems, must largely remain a matter of casting bread upon the waters. However, there have been some responses which are both encouraging and interesting. More than 120 inserts have been returned. With each Scripture portion goes a personal letter written by one of the students or a member of the faculty. It is hoped that this personal interest will be used of the Holy Spirit to make the follow-up work more effective.

When the idea was first conceived of giving out Gospels at football games it was objected that many would be thrown to the ground and wasted. It is noted with thanksgiving that some of these discarded Gospels are finding their way into the hearts of men and changing lives. A letter to this effect was received from a Chicago woman whose husband, a godless man, picked up one of the cast-away Gospels and after reading it signified his intention of being baptized. "We trust that the step which caused this decision was the acceptance of Christ as his personal Saviour."

Another man received a Gospel at one of the local games on a Friday evening, and took time to read part of it that night. On Saturday night his companions called to take him to a roadhouse, but he refused to go with them. The next morning he felt much better as a result of the decision, and remarked to a friend:

"I never knew the Bible was anything like that!"

After one of the large conference games in which many of the students of the University of Chicago received Gospels an interesting letter was received by a Wheaton student telling of the unusual reaction the Gospels had excited. Among those who were reading it some did not know that it was a part of the Bible. A young man poring over it at a dance was asked by a friend what so held his interest. He replied that it was a little booklet containing some of the best philosophy he had ever read. Upon learning that it was a part of the Bible his interest suddenly abated. "It seems incredible that university men could be so ignorant of the Book of books even from a literary standpoint, and what a pity that so many are basing their estimate of it upon hearsay, and consequently are prejudiced against its precious truths!"

An empty blue envelope captioned, "This Little Book Will Help Us All to Win—in the Game of Life," apparently picked up at one of the football fields, aroused sufficient interest in a young man to cause him to send it to the society with these words written across the face of it, "How can I get this book?" "This question expresses the inarticulate yearning of many hearts who, weary of the vain philosophies of the world, are looking for something which will truly solve the problems of life. The Scripture Distribution Society, founded by college students who have personally found that Christ untangles the maze of life, aims to introduce him to their fellow students by supplying them with the book, 'written that ye might believe that Jesus is the Christ, the Son of God.'"

The present plan is to cover entire universities by mailing directly to individuals, having obtained their addresses by means of the student directories. "If you are interested in the distribution of the Word of God you could make no better investment than to contribute to this student organization, with its hundreds of workers whose services are free, making it possible to give out the greatest number of Gospels at the smallest cost."

Coming Events

Dr. Charles E. Jefferson, recently retired from the pastorate of the Broadway Tabernacle Church of New York City, has promised to write the Bible Sunday brochure for 1931 on the topic "Search the Scriptures" for use in the observance of Universal Bible Sunday on Sunday, December 6.

The International Disarmament Conference to be held at Geneva during February 1932 will furnish one of the main topics before the executive committee of the World Conference for International Peace through Religion when it meets in the same city on August 12, 13 and 14 next.

The World Conference, which will bring together representatives of the eleven great religions of the world to discuss the problem of international peace, will be held in Washington during November 1932 in connection with the George Washington Bicentennial celebration.

Fifty years of Christian Endeavor will be celebrated at the Golden Jubilee Convention by the Golden Gate of San Francisco, California, Saturday, July 11 to Thursday July 16 next.

The Golden Gate C. E. Union of San Francisco, assisted by the various San Francisco Bay County Unions and every C. E. Union in California, is making elaborate preparations for the reception and entertainment of the thousands of Christian Endeavorers who will attend the convention. Paul Shoup, president of the Southern Pacific Railroad, and Fred D. Parr, president of the Parr Terminals, are chairman and associate chairman, respectively, of a strong convention committee, which includes leaders of Christian Endeavor work and a number of San Francisco's outstanding citizens.

Fifty-four hotels will be used to house state delegations. The convention will be held in the great Exposition Auditorium, seating 14,000 people. In the same building are 14 other halls in which meetings of various sizes can be held. There will be an exhibit display in the Larkin Hall. A choir of 800 or more is being organized.

The Pope's First Broadcast

That the papacy is alert to the latest devices for securing publicity is proved by the worldwide broadcast of the pope's speech on February 12. When the broadcasting station was being installed some months ago the newspapers foresaw such an event, but it was promptly denied by Vatican spokesmen who said that papal messages would continue to go out exclusively through official documents transmitted to the hierarchy. However, the temptation to secure free advertising by radio and press has evidently won.

It was a dramatic incident. Unhappily the confusion of Babel still prevails, however. The pope spoke in medieval Latin, a language now spoken only in the church and by a few scholars, and in Italian. But the whole world listened in.

The subject of the pope's remarks was what might be expected on such an occasion. An English translation was broadcasted by Guglielmo Marconi, the inventor, who is said to have donated the Vatican installation and supervised the painstaking and expensive preparations for the broadcast. Marconi is under obligations to the Vatican for the annulment of his first marriage a year ago by the Rota in order that he might marry again.

While the pope laid emphasis on spiritual realities and peace topics agreeable to all Christians, the "Baptist" took sharp exception to his linking "infidels and dissidents" in one remark. It says:

"Being dissidents, we object to being linked with infidels in the same admonition. Without doubt, this conjunction was deliberate and calculated, but it will not conduce to that good will which the pope invoked earlier in his address. Pope Pius XI appears here to betray a certain impatience and irritability with those who do not admit the claims of his church which are not notes of strength. For honest infidels we have respect, but 'dissidents' are not 'infidels,' and surely deserved an admonition all to themselves. The pope must certainly be aware that 'the faithful' constitute less than 16 per cent of the population in our own country, and without allowance being made for differences in the methods of statistics (the Roman Catholics counting all baptized persons and Protestants only communicants), that the dissidents outnumber them two to one. On the ground of numbers alone, therefore, the dissidents would appear to deserve more tactful treatment."

When the wireless station at the Vatican was blessed before being used for the first time, it was reported, a new liturgical blessing was spoken above it:

"O Lord Jesus Christ, who told thy apostles to preach the gospel to all men, bless this complex of machinery destined to summon waves of air so that, being able to exchange the apostles' words, even the most distant peoples may be gathered together in one family unto thee!"

Signor Marconi has given an interesting account of the pope's motives in opening the Vatican radio station, says the "Commonweal."

"The English version of his remarks as supplied by the Associated Press, though quaint in places, is eloquent, and certainly nobody could be in a better position correctly to interpret the Holy Father's motives in this matter than Senator Marconi," who we are told said:

"Catholicism, which before radio overcame the difficult barrier of distance, instituting the universality of the society of men through truth of the gospel, finds today in this material instrument a new and providential medium through which the august head of the Church of Rome causes to be heard his voice by all the faithful over the whole earth. Swiftly and subtly, like thought, the wave of the word carries the wave of the spirit that spreads with strength and warmth of truth. The little state of the pontiff today communicates directly with the great centers of our teeming industrial civilization as well as with the furthest and most humble provinces of Christianity where the legionnaires of evangelistic truth fight the daily and hard battle of faith. The voice of the radio that in shipwreck serves to invoke aid and that to men of commercial society quickens the rhythm of industrial operations is today utilized by the navigator who has risen above the tempests of history, who brings the succor of truth and cares for the interests of all the faithful."

Some think that the glamor of the papacy, fostered through years of self-determined isolation, will suffer through repeated publicity stunts.

I am frequently reminded of the need of strengthening my will-power. Have I ever thought that it is just as necessary to strengthen my won't-power?

Meet some Malagasy fellow Christians! They are volunteer helpers, carrying away the débris after the destruction by fire of buildings of the Friends Mission in Madagascar

By Way of Illustration

"The automobile seems to be taking a good many people away from church these fine days," said a man as he stood on the church steps and watched the stream of cars go by. "H'mm; I don't know about that," was the dry answer of the old janitor; "nary one o' them cars would leave the garage if it wa'n't driven."

A certain congressman was having a hard time explaining his vote on a measure objectionable to the right-minded members of his constituency. At last he said:

"But, gentlemen, you simply don't understand the outside pressure brought to bear on a man in my position!"

"'Outside pressure!'" roared an old sea captain in the audience. "Where were your inside braces?"

The Arab Boy and the Flute

My wife and I stood not long ago on an ancient bridge across the Yarmuk River where it brawls down from Transjordan to lose itself in the quieter depths of the River Jordan not far from the place where John baptized Jesus. Above the noise of the waters came the thin, sweet piping of a flute. Looking along the bank I saw a tall, seventeen-year-old Arab boy playing a flute, and behind him a donkey carrying his two younger sisters.

He came nearer. After salutations I asked him to show me his flute.

It was a gun barrel used by some Briton or Turk or German in the last war. He had picked it up, had filed it in two, had perforated it with holes, and now played the airs of peace upon it,—played them to his listening people, to his tribe around the campfire, to his sisters, and on that day to the foreigners from another land. It came to me then and remains as a symbol of that ancient prophecy, "They shall beat their swords into ploughshares and their spears into pruning hooks." It was a picture of modern youth taking the modern instrument of death and making it the instrument of peace.—Basil Mathews.

Sermon Illustration of a Bulu Minister

A Bulu minister in the Presbyterian West Africa mission field gave an illustration in a sermon which the people thought was much to the point.

He said that once there was a man who had two wives. One was an old woman and the other young. The man himself had a good many gray hairs; in fact, there were just about as many white hairs as black in his head.

The old woman said to herself: "I believe I'll pull out all the black hairs my husband has, and then that young wife will realize that he is too old for her, and she will leave him and I'll have him all to myself."

So she began pulling out black hairs.

In the meantime the younger woman said to herself: "If I should pull out all the white hairs my husband has the old woman would know he is too young for her, and she would give him up."

So each of them began to pull hairs. They pulled, and they pulled, and they pulled, until finally the poor man had not a hair left in his head.

"And that," said the preacher, "is what happens to people who try to follow Christ and the things of this world too! In the end they have nothing!"

By Way of Suggestion

"Tuxis" is a catchword invented to designate the Presbyterian program of Christian education for seniors (15 to 17 years of age).

"Tuxis" has a symbolic meaning. "T" stands for Training; "S" for Service. "U" and "I" represent the fellowship, You and I. "X" represents the first letter of the Greek word for Christ. Thus the meaning of the word is: "You and I Training for Service, with Christ the Center of Life."

Korean women are growing in Christian leadership. The closing service of the woman's general class in Taiku was devoted to the work before the Kyung Sang Presbyterial Society. Newly elected officers joined hands in a circle round a table on which was tacked a map of North Kyung Sang Province, in the center of which was a lighted candle. As the names of the various counties of the province were called a woman came forward and lit her candle from the candle in the center, placed it on the district she represented, repeated an appropriate Bible verse and said:

"On behalf of ..... district I trust that this light may shine in every community."

Rules for raising money are suggested by Dr. Cornelius M. Steffens in a recent book as follows:

(1) Make friends. (2) Keep your friends. (3) Through each friendship make others. (4) Show constant appreciation. (5) Seek out large givers. (6) Cultivate small givers. (7) Study your prospects. (8) Know your cause. (9) Emphasize one definite need. (10) Present your cause from its bright side. (11) Seldom ask for money. (12) Know when to exert pressure. (13) Be considerate. (14) Approach people on the line of their special interest. (15) As early as possible determine the motive to which you wish to appeal. (16) Lay your strongest emphasis on the spiritual. (17) Do not be afraid to talk about prayer, or to pray.

Snowdrop Sunday

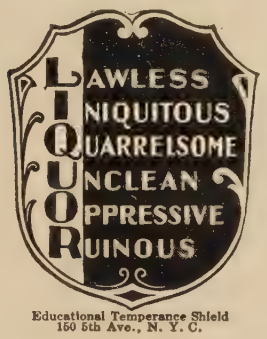
We do not always think of snowdrops in connection with Newcastle, but probably there was no place in the country where there was such an abundance of them last Sunday as at Westmorland Road Presbyterian Church. The suggestion of our minister almost staggered us, for, though we can produce coal, snowdrops are not our specialty. The beauteous blossoms, however, came, and in great profusion, from as far north as Connel Ferry and south as glorious Devon. Wales and Ireland were also represented. Our Sunday-school treasurer,—and probably we have the oldest one in the kingdom, for he is an octogenarian and has traveled far,—said that he had never seen so many snowdrops in one place before: it was worth living for.—"British Weekly."

Here's Something Catchy!

A new educational sticker in the form of a shield for use on letters and packages has been designed for the purpose of calling attention to the evils of the liquor traffic and to create a real desire for its extermination.

It is based on an acrostic by the late Dr. A. F. Schauffler, and sets forth his description of liquor. It has the educational value of constantly keeping the sentiment that is expressed on the sticker before the eyes of the people. It looks well, reads well, and tells its story at a glance.

The shield is made in two sizes, printed in red, white and blue, and may be secured in quantities at nominal



rates from Miss Reed, Educational Temperance Novelties, 150 Fifth Avenue, New York City. Price is $1 per thousand for either size. Please specify size desired! The illustration shows the larger size.

Mostly Statistical

According to the latest statistics printed in the "Christian Year Book" for 1931, there are now 161,996 pupils in 2353 Sunday schools of 23 denominations working in Japan. This means that the average number of pupils to each school is 62.

There are at least 20,000,000 children of school age, and an almost equal number of young people in Japan.

Dear Church at Home: The Philippine Presbyterian mission prayerfully awaits outcome as you close the church year. Twenty thousand church members, one hundred churches with pastors, deaconesses and evangelists, seventy missionaries, four educational institutions, four hospitals, six student dormitories and centers (all great evangelistic opportunities), and much inviting and unentered territory ask you not to fail!—Rev. George W. Wright, D.D.

The Presbyterian Church of Brazil is composed of 16 presbyteries, three synods and one General Assembly. The membership throughout the country amounts to nearly 35,000. There are nearly 200 ministers and missionaries, as well as a large number of lay preachers. Of organized churches there are more than 200, and the preaching stations exceed one thousand. The church has two seminaries, one for the North and one for the South. About 50 young men are preparing for the ministry.

The church has missionary work in Portugal, and coöperates in work among the Indian tribes of the Brazilian forests. The "Puritano" is the official organ.

There are 660 Sunday schools, with about 37,000 scholars.

Eight hundred and thirty-four new religious books were issued by American publishers in 1930, according to the annual publishing record in the "Publishers' Weekly." The number of new publications in this field has increased annually since 1920, when 504 were issued. Only two classes of books exceeded religious books in number last year, novels, of which 2103 came from the presses, and children's books, which totalled 935 last year. Biography was the fourth largest class with 792 titles.

The high total of new publications in the religious field, according to the National Association of Book Publishers office, is an indication of a reawakening of public interest in spiritual problems. Bookstores in all parts of the country report that there is a steady demand for books relating religion to the problems of daily living, as well as the more intellectual books discussing the place of religion in the modern world. Ministers today are using books to reinforce the message of the pulpit. Another factor contributing to the increased demand, publishers believe, is the fact that non-churchgoers have had their interest in religion aroused through radio sermons and devotional programs on the air.

The Department of Commerce census of the publishing industry for the year 1929, the last for which statistics are available, gives 15,314,321 as the total of religious books manufactured in the United States that year.

The Bible remained the country's best seller in 1930, but there was a slight falling off due to the general depression, the publishers state. The decline, however, was proportionately less than in other lines.

Approximately 876,983 volumes of the Bible were distributed during the past year by the New York Bible Society, 5 East 48th Street, according to the annual report of this organization. The society this year is celebrating its 122nd year of existence.

The Bibles distributed by the society are printed in 71 languages, including Albanian, Cherokee, Gaelic, Welsh, Esperanto, Hawaiian, Slovenian, Korean, Scotch Broad, Syriac, Latin, Hindustani. Some of the more unusual tongues in which the society's Bibles are printed include Zulu and Bulu (African), Icelandic, Navaho, Ruk, Judæo-Spanish, Ilocano, Dakota and Maltese.

Of the Bibles given away last year 26,992 went to immigrants who were met at either Ellis Island or at the various piers by the society agents. The number of volumes of the Bible given to sailors totalled 154,741; and those distributed in New York through the various civic departments totalled 695,983.

Bibles are supplied not only to sailors and crews on boats from foreign lands and those on boats in coastwise shipping, but also to the large number of workers confined to the barges and towboats which represent the river, canal and trans-shipping services.

During the past year the Bible Society placed as a gift, 13,707 Bibles in transient hotel rooms in the city. In the

last few years the number distributed through this medium has amounted to 123,076.

Two hospital workers who go from ward to ward in 43 city hospitals are attached to the Bible Society staff.

One of the most interesting members of the staff responsible for city distribution of the Scriptures is a blind worker who reaches individual homes and also some of the hospitals where blind are found. Through her the Society supplies not only portions of the Scriptures in raised characters, but also the teaching of Braille.

Dost smile at tale of seraph ministries?
God sends the angels: thou must bring the eyes!
—Frederick Langbridge.

Baptist World Strength at the Opening of 1931

Rev. J. H. Rushbrooke, D.D., General Secretary, Baptist World Alliance

The world strength of the denomination, as reported to the Baptist World Alliance at the close of 1930, is as follows:

	Members of Churches	*Sunday Scholars*
Europe (without Russia)	646,391	628,623
Asia	376,554	165,541
Africa	90,547	32,511
America:		
North	9,347,680	5,495,491
Central and West Indies	71,041	58,256
South	40,850	33,737
Australia and New Zealand	35,982	48,016
	10,609,045	6,462,175

I would add the following notes:

(1) From Russia no statistics have been received. The Unions and Associations of Baptists (and all other) churches in that country have been dissolved by administrative action under the repressive laws of 1929.

(2) The church membership in every continent has increased, the total advance being approximately 111,000.

In Europe the most remarkable growth is in Rumania, where a net gain of over 5500,—about one-seventh,—is reported.

In Asia an advance of over 15,000 is almost entirely due to accessions in Burma. There are also distinctly encouraging reports from several fields in India, and the steadiness of the Chinese Christians under conditions of peculiar difficulty is a welcome feature.

Africa, Central and South America, and Australasia all report increase of numbers, due chiefly to small gains widely distributed. Porto Rico and Brazil record substantial additions.

In North America the Southern Baptist advance is the most noteworthy, over 60,000. Canadian figures are somewhat reduced owing to unhappy controversies. The North American total has risen by nearly 75,000.

(3) As to Sunday school scholars there is a slight decrease in the total, and losses have been serious in Asia and in Europe. Australia and New Zealand, on the other hand, report encouraging gains.

(4) The figures, viewed as a whole, are more encouraging than those published a year ago, but they cannot be regarded as satisfactory. We are in too many parts of the world still marking time, and there is little evidence that the churches are availing themselves of their infinite resources in the Lord Jesus Christ.

Trophies of Grace

One of Alaska's Trophies

When Mrs. A. R. McFarland went to Alaska in 1877 as the first missionary of any denomination from the States, she found that only by taking the young girls she was training in the day school into her home could she protect them from the evil influences surrounding them. The fourth pupil to be admitted, the "tallest and prettiest and brightest," was Tillie Kinnion, or Kenyon. Her father, the records state, was a white man of education; her mother, of the family of the head chief, Shakes. Tillie had been a pupil in Mrs. McFarland's day school from the beginning, but before the opening of the boarding home and without knowledge of the missionary she had been given in marriage to a Fort Simpson man, 27 years her senior, according to tribal custom, by the old uncle with whom she was living. However, when the canoe which was bearing her to her husband pulled in at Fort Simpson Tillie rebelled against the match, took matters into her own hands, sent for the minister, told him her story, and begged him to protect her. Immediately he took her into his home.

When the boarding school was opened Tillie returned to Wrangell. Here she made rapid progress. When the first interpreter withdrew, because of her proficiency in English she naturally stepped into his place. A good singer, with a sense of rhythm, she translated the hymns of the Christian faith into the Thlinget tongue and taught them to the natives. When the first Presbyterian church in Alaska was organized at Wrangell in 1879 she was one of the charter members.

After three years in the home she was married to Louie Paul, a promising young man of Canadian-French and Stickeen parentage, also a pupil at the missions. Dr. S. Hall Young, pioneer sky pilot in the Arctic and famous "Mushing Parson," performed the ceremony. Following their marriage the young people were commissioned as missionaries, first to the Chilkat Indians, later to the Tongas tribe. But in 1887, when out with the government teacher

in search of a suitable site for a new Christian village at Port Chester, Louie Paul was drowned, and Tillie was left with three small boys to rear. Naturally she turned to Mrs. McFarland, now in Sitka, and served with her for many years as interpreter and teacher. In 1900 she married William Tamaree of the Stickeen tribe, an elder in the native church at Wrangell.

Throughout the years Mrs. Tamaree has served at many posts: at Kake; at Sitka as pastor's assistant; at Wrangell, where at one time during the prolonged absence of a minister she conducted the church work, holding two services and a sabbath school each Sunday, the native elders coöperating; and now at Petersburg. Through her efforts the Alaskan Native Sisterhood was organized, patterned after the Alaskan Native Brotherhood founded by her sons. Appreciative of her own education, she sought learning for her children, not only in Alaska but also in the States. One son is Samuel Kendall Paul, named for Dr. Samuel Hall Young and Dr. Henry Kendall, secretary of the Presbyterian Board of Home Missions for many years, and he is now a business man in Elizabeth, New Jersey. A second son, William Paul, a lawyer, living in Ketchikan, is the only native who has been a member of the Alaskan legislature. A third, Louie Paul, is a teacher in one of the bureau schools of Alaska. Her daughter, Frances B. Tamaree, was graduated from the Elizabeth General Hospital, Elizabeth, New Jersey, a year ago.

Of Mrs. Tamaree Dr. S. Hall Young wrote in 1927: "Tillie Paul Tamaree remains the most influential native woman in Alaska, the spiritual mother of her people, the example bright and shining of what Christianity can accomplish in a most difficult mission field."

She has recently been elected to ruling eldership by the native Presbyterian church at Wrangell, Alaska. Mrs. Tamaree is the first Alaskan woman, it is stated, to be so recognized since the Presbyterian General Assembly at Cincinnati in 1930 declared this office open to the woman membership of the Presbyterian church. Only a few women have been elected ruling elders.

Has Modern Youth Made Good Since the War?

A London exchange, "Public Opinion," quotes from a writer in the "Scots Observer" who has been looking around England and Scotland to see if modern youth has justified its rejection of all authority and custom coming from the past by its own constructive work. Twelve years have elapsed since the War ended. Youth blames the older generations for the conditions that led up to the War. So far as their talk has gone, they claim this is a young man's world. Old men, old authority, old ways and traditions have been set aside.

"Never has there been more need of hope, of enthusiasm, of enterprise than there is today," says the Scottish writer. "Never has the need of vigor, of the long view, of initiative been greater. Never, in other words, has there been more need of youth, and of all the qualities of which youth is supremely capable. Yet nothing is more patent than that youth is not taking advantage of its opportunities to put a distressed world right. Compared with what their spokesmen have led us to expect, their performance is significantly small."

What has youth done in America to date to build a new society? Will somebody answer?

The plain fact seems to be that youth has done almost nothing but let down the bars.

Society has never in all history done so much for the young. It begins with prenatal care. It spends millions upon the education of youth through grammar and high school and college without youth being thrown upon its own resources. This costly and tremendous service is rendered by the older generations. How have the youth of the past 12 years utilized the wonderful opportunities they have enjoyed? Have they made good in industry, art, the home, the professions, to a degree greater than previous generations who lacked such opportunities?

"Youth organizations have been the most compelling feature of church developments in the past generation, yet the generation which received all this fostering care are the public whom the Sunday cinemas and Sunday excursions are required to cater for," continues our Scottish friend. "Through them the stigma is cast by critics upon the church that it is an institution for the middle-aged.

"Annual library returns show how far the younger generation are making use of the school training which they have so freely received. Fiction sweeps the field, and what fiction the bulk of it is! Was it for this that the great educational system was created by the older generation, to whose yearning minds knowledge was a Paradise from which unremitting toil excluded them? The wrought gold of the classics, of science, of philosophy, that was the treasure which they intended their children to enjoy.

"Youth, so far from offering a contribution which the world can only neglect at its peril, is shown to be sentimentalizing about young years and selfishly condemnatory of an older generation which has failed to make the world free for their laughter and their sport. But of all the gifts that have been so liberally poured into their lap they have created nothing, they have consolidated no new movement."

Survey America and name the young men and women in their twenties and thirties who stand out in a superior way to the older generations! Yes, Colonel Lindbergh! He performed a unique feat, he has maintained a clean character, he has aided the development of aviation. Now name another, and another, and another! Name some in your own town!

The big scientists, explorers, thinkers, the leaders in all lines, except vice and crime perhaps, the past 12 years have been older men and women. It is they who still carry the world's burden.

Is this challenge of youth justified by the facts?

As Is the Mother

Rev. Samuel M. Glasgow, D.D., Knoxville, Tenn.

As is the mother, so is the daughter. Ezekiel 16. 44.

This proverb, quoted by the seer Ezekiel, tells a sad and soiled story of the drab conditions in Israel. Israel's finer life had been defiled through the fall of its motherhood. We, however, are going to turn the text around today, for it is just as true in the realms of beauty, purity and love.

The two significant words in this text are "As" and "So." They groove the movements. The classes referred to, mother and daughter, are merely illustrations. The great principle is the principle of control, the power of influence, of example. It is the principle of reproduction. Every generation sets its seal upon life, it limits life and in a definite way controls life for the coming generation. Of all the people in any generation the most influence is wielded by the mothers.

The old proverb by Ezekiel is quickly confirmed by every thoughtful mind. "As is the mother, so is the daughter." Or as is the father, so is the son. Or as is the home, so are the children.

This proverb is true because of the mother's controlling companionship.

No other life is so blended with babyhood and youth as is the mother's life. No one spends so many hours, so closely identified, as does the mother with her child. Every one of us can think back to the early days in life's beginning, and our earliest memories have to do with our mother and with her presence and personality, constantly playing upon our lives. Our most intimate friend will make the most indelible impression, and the proverb is verified because of the interblending of the two lives.

Have you ever thought of the light that glows in the human eye? I have wondered about its physiological cause, but we have no reason to be mystified about its basic source. It is the light of the heart shining through. We have seen the adoration of the mother gleam in her luminous eyes as she contemplated her baby or child, or as some friend spoke of her child.

A mother-life is a song of love. Unselfishness is its key word, unquestioning devotion is the theme. Love has a language all its own. It is not dependent even upon words for its expression. A mother's touch, a mother's gentle hand, a mother's voice, all harmonize in the song of love. Love is the greatest power in the world. Love effects more final changes and controls more sourcing elements in life than any other power. Because of mother love consciously or unconsciously playing like a light upon child life the child becomes like the mother. Love begets love. We grow like the people we love: in fact, we are the composite of the things we love most.

Besides the impact of the mother-life upon a child there is the definite and indefinite imprint on the child's life. It is the soft hand of a mother that makes the deepest etching on the character. In the most plastic years she impresses her character most constantly upon the child.

It is because a mother dreams for her child, sees the invisible path, and holds fast to the finest, that men and women grow into magnificence.

The first call of this proverb is to the mother, that she shall be her most beautiful and lovely self. If she is to pattern coming life, every mother should want to be pure, like the lily, and strong, like the oak. She will want to bring to bear upon her child her tenderest, noblest, finest self. There is a second call, to the daughter, son, child, that they should be like the mother, that they shall let the gentle beauty, the patient courage and simplicity have their full and controlling effect upon their lives. Otherwise this most noble sacrifice that marks the quiet, obscure way of motherhood will be lost. Thus the fine faith that has been the light of the mother's path will cast its glow upon the heart, and home, and life of the daughter.

The Tragedy of Disobedience

And this leads us to a second text. This text declares in vivid figure the tragedy of disobedience and disregard to parents:

The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. Proverbs 30. 17.

Earlier in this same chapter the wise man said: "There is a generation that curse their father and that bless not their mother."

On this day when we honor motherhood, may I bring you a practical plea? I would plead with the youth of this generation to weigh thoughtfully the tried and true ideals by which the former generation has lived. I would revert to the old commandment that is basic in all my life, "Honor thy father and thy mother!" I would lay it upon the heart of youth to remember with loyal gratitude the sacrifice, the love, the appeal that true parenthood has put upon their life.

"The eye that mocketh at his father and despiseth to obey his mother" is repelling life's tenderest love. In the great sweep of our experiences nothing will ever surpass the passion of our mother's heart and the quiet unselfish devotion of our father for our lives.

In such action one rejects life's truest counsel. We deafen our ears to the love-voice that is shown by a heart that has our highest interests uppermost.

"Alexander the Great never wore any garments save those made by his mother," says one. "These beautiful robes he showed to the Persian princes who came to visit his court, as marks of the skill of Olympia, who was the daughter of a chieftain, the wife of a sovereign, the mother of a conqueror.

"Every child does not have mother-made garments, but is it not true that every child is mother-made? And does he not more than continue the succession of her royal soul?"

Childhood and youth are unequipped for the choices which they must make. No parents are true who do not dedicate themselves to the finest and bravest counsel and the truest example which they can provide for their child. When youth refuses this one of the springs of life begins to dry up, and tragic issues are already seen to prey upon that life.

Such mockery and disobedience refuse life's safest way. The improvements that are made from generation to generation are in a large measure delimited by the things we are willing to take from the experiences of others. The patient and ofttimes weary feet of parenthood have covered a long journey, have found many a pitfall and snare. These they would mark out and expose to the coming generation. To refuse such help is to turn away from the one safe course for pilgrim feet.

The proverb is most lurid. Let us read it again! "The eye that mocketh his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." What is the wise man saying, the man who has the counsel of God? He says, "Mockery of one's father and disobedience of one's mother mean lost vision." It means that we shall grope through life, that we shall stumble and blunder blindly. We shall not be able to see the path of life, the door of beauty, the way of peace, the face of God.

And I lay this day upon motherhood the great challenge of your responsibility and privilege. I lay upon the shoulders of youth the controlling call, "Honor thy mother and father" in the home and in the heart. I bring to motherhood the testimonial of every tender and true heart. A Christian mother is God's right hand, his supreme gift to any generation. To her is entrusted heaven's highest task, and for her awaits heaven's richest reward.

Golden Memories

Stealing back across the years today her voice and hand still come to bless and guide. They are still able to strengthen through the years, to cheer our hearts and make us brave in the face of life's testing and life's temptations. The life and love of our mother would still share in our high days of honor and success, and stand quietly by when the hot tears fall. They would bulwark us when we turn some corner and are confronted with tragic change. Surely the most golden memories when we stand at the edge of time and face eternity will be the memory of our mother's face and the light in her face as she thought of God and served him with unswerving devotion.

A great lawyer, a man of international honor, of marked success in his profession, found weakness of the body crowding upon him. He loved to sit and look out of the windows across the lawn, and over his lap for warmth he used a faded afghan, with many stitches broken through the years. It seemed to cheer and to strengthen him. It had been knitted by his mother's hands years before, and was his peculiar treasure. As the last shadows began to gather he told one close to him:

"I am ready to go. I believe exactly what my mother believed."

Thus resting in his mother's faith his vessel cleared for the great harbor.

A Bible class teacher was telling of the various translations of the Bible and their different excellencies. The class was much interested, and one of the young men that evening was talking to a friend about it.

"I think I prefer the King James' Version for my part," he said, "though of course the Revised is more scholarly."

His friend smiled. "I prefer my mother's translation of the Bible to any other version," he said.

"Your mother's?" cried the first young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?"

"I mean that my mother has translated the Bible into the language of daily life for me ever since I was old enough to understand it. She translates it straight, too, and gives its full meaning. There has never been any obscurity about her version. Whatever printed version of the Bible I may study, my mother's is always the one that clears up my difficulties!"

Heart-Thanks for Womanhood

For that high soul of pure white womanhood
Which lifts man toward the father-motherhood;
For saintly lives whose days and nights are prayer
For wayfarers awander in life's snare;
For that white fire of love that welcomes all
And turns with quick response to every call;
For every widening of her gracious sphere;
For her true instinct and her insight clear;
For that God-given wisdom of the heart
That sees below and takes the sinner's part;
For all that woman has been,—is,—may be,
Heart-thanks and praise we render, Lord, to thee!

—John Oxenham.

The Most Wonderful Verse in the Bible

Rev. Raymond Calkins, D.D., Cambridge, Mass.

My text is in the third chapter of St. John's Gospel, the 16th verse. This is perhaps the most familiar verse in the Bible. This is a verse we learned as a golden text when we were children. This, together with the 23rd Psalm and the first verses of the 14th chapter of St. John's Gospel, are a Bible within the Bible. Anybody who knows the Bible at all knows this verse, St. John 3. 16:

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

This is not only one of the most familiar verses in the Bible, but one of the greatest verses in the Bible. I have heard it said that the whole Bible could

be crowded into this one verse of 25 words. The whole story of redemption from Genesis to Revelation is in this one verse.

It is not only one of the most familiar and greatest verses in the Bible, it is one of the most useful. Sometimes when we are asked to stand up and say what we believe it is a little hard to answer. If somebody asks us what our creed is we do not know exactly what to say. But the next time anybody asks what you believe or what is your creed, why not repeat to him St. John 3. 16? You could not do better, for here is a creed that does not need be revised. Sometimes people say old creeds need to be revised, their language is worn out, their ideas are antiquated, but here is a creed the language of which never wears out and the ideas of which never become antiquated. One can say it today just as it was written so many years ago.

I read some time ago of a great missionary convention held in the city of Pittsburgh. Over the door were the words of this verse, and 6000 people tried to push inside the hall. After the missionary convention was over another convention was held in the same hall. The words of St. John 3. 16 were taken down, and instead these words were put up, "The Crumbling Creeds of Christendom." By actual count just 210 people were found within the hall. People are not interested in creeds that crumble: they want a creed that will stand, and in St. John 3. 16 you have a creed that will stand, that will carry you from the cradle to the grave.

May I also say this is one of the most commanding verses in the Bible? This one verse has underlain the great program of missions. It has fired missionary enthusiasm from the first, and will fire it to the end.

Now, is it not strange that this verse, being so familiar, great, useful and commanding, is not more often preached about? I read of a man who had gone through a list of a thousand sermons before he came across a sermon on St. John 3. 16. For myself, I did not wait so long, and I will tell you why.

In the theological seminary there came a learned Hindu to speak to us, and I remember that in the course of his remarks he said there was not a single verse out of the New Testament which could not be found in one of the sacred books of the East. I remember, boy that I was I wanted to say:

"Will you please parallel in any sacred book of the East St. John 3. 16?"

I began to preach in November, and in December I preached from this text. It stands No. 12 in my list of sermon manuscripts, and I have been preaching from it more or less ever since. I thought I would use this precious opportunity to tell you some of the things I have found in this wonderful verse.

God Is Love

In the first place, the verse tells us God is love.

Now that idea is so familiar to you it is hard for you to grasp exactly what it means, but may I say to you very simply that it was necessary for Jesus Christ to come into this world if men were to believe that God is love?

It was not necessary for Jesus to come in order that men should believe that God is omnipotent. The savage believes that when he hears the noise of the thunder and sees the play of the lightning and listens to the roar of the surf on the beach.

It was not necessary for Jesus to come in order that men should believe that God is omnipresent. The psalmist understood it.

Neither was it necessary for Jesus to come that men should believe God is omniscient. Somehow men sensed this from the first, from the old days of Aristotle. There is a wholeness about this universe. From the spider web spun on the head of the dandelion to the most distant star this world is all one piece, and one mind interpenetrates it all.

Neither was it necessary for Jesus to come for men to understand that God is just. The observations of this world only confirmed man's tragic experience of himself to confirm the witness that God is angry with the wicked every day.

But if men were to believe that God is love, Jesus had to come to show it, Jesus had to come to prove it.

I call that an incontrovertible proposition, and I will tell you why. If you stray beyond the Christian inspiration you will find people saying all kinds of things about God, but am I wrong when I say that when you stray beyond the Christian inspiration you simply do not hear people talking about God in terms of love? Missions prove it. A missionary can go anywhere and say God is great, and everybody will bow down. He can even say God is hate, and everybody will say Amen. But let a missionary stand up and say God is love, and people will stare at him! There is something unfamiliar, something that is new.

I remember that I was here in 1895 at a Northfield conference conducted by Mr. D. L. Moody. I heard a missionary on Round Top say that he was talking to Japanese boys about the Christian faith, and one after another got convinced until one boy was left. Dr. Wishart said:

"My boy, can't you believe this truth?"

The boy answered: "No, because I cannot believe that God loves me. That is too wonderful to be true."

You do not need to go so far afield. I know a great many cultured, educated, moral men, earnest people, and I respect them all. I hear them talking about religion and God, and they say reverent and thoughtful things. I am recording my own experience when I say that I never yet heard a man or woman, educated and cultured but a stranger to the Christian inspiration, talk simply about God in terms of love.

Not long ago an enterprising London daily asked some of the great modern English authors—Henry Arthur James, Rebecca West, Arnold Bennett, Sir Arthur Conan Doyle, Hugh Walpole,—to send in a statement of their religious convictions. They all sent thoughtful and reverent replies with the exception of Arnold Bennett. He dismissed Christianity in one short contemptuous paragraph in which he said he considered it to be the worst of all religions with the possible exception of Mohammedanism. But when these replies were in Dr. F. W. Norwood of City Temple, London, said this about them:

"I do not believe any one of these writers could keep the smallest church

open for six months on the strength of their teaching. Any Salvation Army captain, any Roman Catholic priest, any Protestant preacher is doing more to strengthen the moral virtues and inculcate a feeling in a life beyond, in a word, to change the heart of man, than they are likely to do unless they find something more compelling, more positive than they have given us in this series."

Not one of them in a sentence, in a syllable hinted that God is love.

It is Jesus that makes us know God is love. Jesus came to take your hand and my hand and slip it in the hand of God, and to teach us he is our best friend. That is the first thing I want to tell you out of this wonderful verse.

God Loves Everybody

The next thing is, this verse tells us whom God loves.

The verse says God loved the world. Now you know the word "world" is a big word, and the world takes in everybody. So when the verse says God loved the world it is exactly as if it said God loves everybody that is in the world.

Now we do not understand how wonderful that is. The Old Testament never said that, except possibly in that one inspired and so misunderstood evangelical book of Jonah, that flash of inspiration. But the New Testament came and said God loves the world. Will you kindly try to think what that means? There are 640,000,000 white people in the world, and that means God loves every one of them. There are 650,000,000 yellow people in the world, and God loves them all. There are 160,000,000 black people in the world, and God loves every one of them. There are 70,000,000 brown people in the world, and God loves all of them. There are 15,000,000 red people in the world, and God loves them all. White, black, yellow, brown, red, God loves them all alike.

Somebody says Christians do not believe that. I did not say they did. I did not say Christians believed their religion. What I say is this, that is the religion for Christians to believe!

If you want to know whom God loves all you have to do is ask whom Jesus loves, and when you find that out you find out whom God loves.

Dr. Raymond Calkins

I open the Gospels, and before long I discover that Jesus loves the leper. If Jesus does, then God does, and you and I ought to love the lepers. But when Morrison went to India he found them treating the lepers like this. When they found a man who had leprosy they rolled him up in a gunny sack, poured oil over him, and burned him up like so much rubbish.

The other day a letter was laid on my desk. It came from the Philippines, and that letter said that there is a Christian and devoted doctor out in the Philippine Islands who has consecrated his life to finding a cure for leprosy. He said if he had a certain amount of money he could blot leprosy off the face of the earth. How I honored that doctor when I thought of him! And I honored his wife more, because the doctor had his research to keep him excited, but the lady had only her faith in her husband. I said it was because of St. John 3. 16 that letter was laid on my desk, and that is literally and absolutely true.

I read further in the Gospels and I find that Jesus loved the blind people, and because Jesus did, God does. And because God does you and I ought to love the blind.

Right near where I live is that wonderful Perkins Institute for the Blind, founded by that Sir Galahad, Samuel Gridley Howe. Over the portals are these words:

"Obstacles Are Things to be Overcome."

I went inside that institution not long ago, conducted by one of the teachers. As I looked through an open door I saw a pretty sight. A little girl apparently 12 or 13 years old reading with her fingers, and her fingers travelled over the pages. The sunlight came through and rested on her head. I tiptoed over to look over her shoulder. The teacher said I did not need to do that, I could stamp if I wanted to, because she had been born as deaf as she was born blind.

Her fingers flew over the pages, I asked the teacher what she was reading. She said it was "David Copperfield." There was that 12-year-old girl, born blind and deaf, as interested in Dora's pathetic attempts at housekeeping as you ever were when you read "David Copperfield." And I said it is a miracle, and it was a miracle because of St. John 3. 16. You will not find a sight like that outside of the Christian inspiration!

Well, Jesus loved the poor, and because Jesus loved the poor God loves the poor, and you and I should love them.

I am going to give you a sentence in English which some of you will not understand. It was written by an English professor, and here is what he says:

"The moral life of any community is incompatible with the spectacle of unrelieved indigence."

Let me translate that into plain English:

"Nobody today can be happy in the sight of sheer poverty."

Why can't we be happy within sight of unrelieved poverty? Because God loves the poor, and we know we ought to love the poor also.

I turn the gospel pages once more and read of some poor helpless outcast, and I find Jesus loves him, and God loves him because Jesus does. And so we love the helpless outcast also.

Not long ago I read of a boy who strayed into a rescue mission in New

York City. The workers asked him his name, and he said he did not have any name. Why should he? He did not have any father, any mother, any home, so he did not have any name. So the mission workers called him "Little John 3. 16," and he was proud of his name.

One day he tried to run across the boulevard, but a swift-moving truck bore down on him. They picked him up and took him to the hospital, and when the nurses asked him his name he kept saying over and over again: "John 3. 16."

Finally the nurse wrote it on a piece of paper and pinned it to his pillow slip.

If there is any other homeless outcast, that is his name! And if there is anybody you despise it may help you to feel a little bit different if you remember his name is John 3. 16. And if you are ever tempted to despise yourself I beg of you to remember that your name is John 3. 16 also. For God loved the world.

How Much God Loves

Well, then, this verse also tells me how much he loved the world. "God so loved the world that he gave his only begotten Son."

That of course is to say he gave himself. And may I say that nobody really loves until he gives himself?

A man comes to my house and wants a dollar. I give him a dollar, but I do not love him. A man wants one hour of my time. I give it to him, and still I do not love him. Somebody wants counsel and advice. I give him counsel and advice, and still I may not love him. I do not love anybody, you do not really love anybody until you give him yourself. I am asking you now, did you ever try to really save anybody? Did you ever thrust yourself between any human soul and what you felt to be his peril? Not until you have done that can you know what it means really to love, and I will tell you what I mean.

Not long ago a woman was walking across Scollay Square in Boston. She saw a girl standing on the curbstone, and did not like the look of it. She was on her way to a lecture, but she saw a policeman and went up to him and pointed to the girl. The policeman nodded, took her roughly by the arm, and led her to the station. The woman followed. When they got to the station the policeman marched her up to where the lieutenant sat behind a desk. He took his pen and asked her name.

The woman said: "Don't put her name down on the blotter!"

"Well," said the lieutenant, looking up and speaking laconically, "do you want her?"

The woman's whole soul rose up and she said:

"Yes, I do."

The woman walked out with her, and asked the girl where she lived. When they got to her home the woman understood the girl, and she never left her day in or day out, week in and week out, until she had recovered her moral self-respect and was able to take care of herself, to stand on her own moral feet. She gave herself, and that is what it means to love, and that is the way God loves. He thrusts himself between your soul and mine and the evil that confronts us.

During the days of the War a soldier boy lay dying. He knew he was dying, and he was a little bit anxious, only he did not like to show it. The Roman Catholic chaplain came along, and the boy, speaking in a matter of fact sort of way said:

"Padre, what is God like?"

How would you answer that? Suppose some dying person looked up to you and asked what is God like, what would you say? Would you try to recall the catechism, "God is a spirit unchangeable, eternal in his power, justice, holiness, goodness, truth?" Would you try to recall some definition of God you had heard in the classroom or some explanation of him you had come across in your reading? Well, the chaplain did not do any of those things. He leaned over and whispered:

"God, sonny? That is easy! God is just like Jesus."

"Oh, well, then," the boy said, "I guess I am all right," and he closed his eyes in perfect peace.

Have you ever been a bit troubled about yourself when you thought of your soul before the judgment throne, and has it been a comfort to you at such a moment to remember that God is just like Jesus? That is the way God loves.

Why God Loves

Then the verse tells why God so loved the world,—"that whosoever"—what inspiration put that word in there?—"believeth in him should not perish."

I want you all, young and old, to make the expression "believeth in him" just as simple as it is. This must be taken just as simply as believing in Jesus as one's best friend. And think what the verse says,—whosoever believeth in Jesus like that shall not perish!

People have such different ways of perishing.

Some people just perish of loneliness. Doctors call it melancholia. Now dying of loneliness is a terrible way to die. But nobody can believe in Jesus and die of loneliness, because if he has no other friend he thinks of his best friend who said, "I am with you alway."

Some people die because they are just bowled over by circumstances. All you have to do is to pick up your paper tomorrow morning and read of somebody who died because life proved too much for him. Nobody can believe in Jesus and have his life, no matter what it is, prove too much for him, for when he feels himself to be down and out there comes his great strong friend who says, "I have overcome the world."

Some people die of sin. It is not a fashionable word to say, but it is true. There are people nowadays, cultured, refined, educated, upon whom there have fastened some simply terrible habits. The doctors would confirm all this. Habits which they cannot throw off their bodies. Habits from which they perish. Nobody has to perish like that who believes in Jesus. Think of the gospel stories of peoples shackled by habits that were struck off by his omnipotent fingers, and their souls walked straight under his command, "Go, and sin no more!"

Some people die of selfishness, and this is the most popular way of perishing. Lives like this represent a circle, but a circle that grows gradually narrower, smaller, until finally it just be-

comes one small point which is themselves, and then that vanishes, and they perish. But nobody why believes in Jesus can perish like that, because the gracious presence of the indwelling Christ causes their soul to expand, and the area of their lives grows larger, filled by a gracious and holy presence, and they make undying music in the world. "That whosoever believeth in him should not perish."

People ask me sometimes if I do not get tired of preaching, and I say No. People ask me if I do not weary of preaching, and I ask how can I weary of preaching when I can run up the pulpit stairs and confront any company of men and women and say to them:

"O men and women, why do you not believe in Jesus? O men and women, it is such a simple thing to believe in Jesus, and 'whosoever believeth in him shall not perish, but have everlasting life!'"

I asked you to take this verse for your creed. We have just recited the Apostles' Creed. It began, "I believe in God the Father almighty," and ended with "the life everlasting." Now read this creed verse: "God so loved the world," and the end of the verse is "everlasting life." You see it has to end like that: there is no other way for it to end.

People find it hard to believe in personal immortality, and I know why. They find it hard because they do not first believe that God is love. I think I should find it hard to believe in personal immortality unless I believed that God is love. But if one believes God is love personal immortality must follow. Don't you think our loving heavenly Father wants his children with him? It is just as simple as that.

I have had a good many emendations to the wedding service suggested to me, but I shall never forget the girl who said to leave out the words "Till death us do part." I was taken by surprise, and asked her if she did not intend to love the boy till she died. She said:

"Yes, but I do not expect to stop then."

And I left the words out.

You can go to a little cemetery in England where rests the body of that noble English churchman, Charles Kingsley. His wife lies beside him, one stone over the two graves, and on the stone you can find the words:

"We loved, we love, we will love always."

Life everlasting!

Oh, this sweet, simple, wonderful verse! How the whole gospel is contained within it! Let us go our way comforting our innermost souls and resting them on this truth of his dear Word, for his name's sake! Amen.

Zaccheus

Rev. Professor James Moffatt, D.D., New York

And Jesus entered and passed through Jericho. And behold, there was a man named Zaccheus! Luke 19. 1.

In the story of the interview between Jesus Christ and Zaccheus there are three points.

First, the blessing came to Zaccheus through his defect.

He was, perhaps, the most unlikely man in Jericho that day to come into direct contact with Jesus Christ. As the crowd surged past his place of business, and he desired to see this extraordinary prophet who had been working cures and arousing the country side. Zaccheus found that in the crowd he had small chance of gratifying his curiosity.

He was a small man. In a crowd a small man has a poor chance of seeing what is going on. And few persons in Jericho were disposed to make room for Zaccheus, for he was one of the most unpopular men in the community.

He was "the chief among the publicans," the head of the local customs. Tax-collecting, I suppose, can never be a popular occupation in any country, but in Judea in the days of Jesus it was doubly unpopular. The taxes were levied upon the Jews for the benefit of the Romans, a foreign power. If you could conceive of a Belgian taking service under the German government during the German occupation of Belgium, and raising taxes from his fellow countrymen for the German government, you would have some idea of the position of a man like Zaccheus in Jericho. He was hated as having taken part in an unpopular, unpatriotic business.

More than that, the practice of tax-collecting went on seven days in the week. Therefore, no person who was a tax-collector could observe strictly the Jewish sabbath. Consequently, the tax-gatherer came to be ranked with the ordinary sinners as outside the pale of faith and morals.

Further still, Zaccheus had prospered in his trade. "He was rich." No doubt, there was a more or less fixed tariff of duties and customs, but an adroit tax-gatherer in the days of Jesus could make a good thing out of his business by over-charging the local merchants or the traders who brought stuff from the Far East through Jericho. Zaccheus had thriven upon unjust profits. The traders had no redress. They, of course, could appeal to the headquarters at Rome, but Rome was a long way off and appeals were costly. Most merchants found it better to pay the blackmail and submit. Zaccheus had grown rich, notoriously, by over-charging many of his best customers. So in that crowd there were few persons disposed to make any room for this small, unpopular, prosperous official. And yet he came nearer to Jesus than anyone in that crowd, the reason being, of course, that the sense of his defects spurred him on.

Feeling that he could not see Jesus if he simply remained on the outskirts of the crowd, he "ran ahead and climbed up into a sycamore tree." Now, that is a reflection of what often happens in human life. Some men and women appear to be under a handicap in reli-

gion. They have not the same chance that others have of coming into contact with Jesus Christ. Some of us were born in good families, where we had every chance, and a good training. There was a certain current around our early lives that brought us into contact with God and goodness. Other people are born in families where religion is either ignored or misrepresented. They have not the same chance. Or, again, some people are born with an inherited defect of the mind. There are certain natures, as we know, extremely competent and acute in matters of fact. Give them something practical and tangible and they will understand it, but when you speak to them about anything of the inward life, about faith or spiritual religion, they find it extremely hard to attach much meaning to it. Their minds do not move easily in the unseen world. What to others presents little difficulty is to them a real perplexity, and they sometimes say:

"We have not got the kind of spiritual intuition, we have not got the religious temperament that you seem to have."

And yet, men and women, as we all know, it is frequently these men and women, handicapped to begin with, who make the most effective Christians, simply because their sense of a defect spurs them on and acts as a stimulus. They know that if they are ever to have what comes to other people without much difficulty, they must exert themselves. So they put a constraint upon themselves, go out of their way to do something extra, and the result is often that in all lines, not only of practical business but of Christianity, some of the most effective Christians are those who to begin with had not the same opportunity and chance as others.

So this morning, if I am speaking to any who are conscious in one way or another of a defect in life, or of some handicap, remember that Zaccheus is the ancestor of your tribe!

There are always people like Zaccheus, and always they are met by Jesus. Jesus came to the place where this little man was perched upon the tree. He looked up, read his whole story, and summoned him down. Before the day was done Zaccheus was calling Christ "Lord." He came nearer to Jesus than anyone in that crowd. So those of you who perhaps feel that you have not the same time for religion, nor the same leisure or opportunity, may be encouraged by this, that if you do your best Christ will do the rest. Put yourself out of your way to get in touch with God, and God will understand and meet you! The blessing many times comes to us from our original defect.

More Than He Expected

Then I read in this story a second truth: Zaccheus got more than he expected.

When he stepped out of his place of business that morning he simply wished to see what kind of a person Jesus was. He was not a religious inquirer. He had no notion of becoming a disciple. Business was going on and the crowd was surging past. Reports had come of a blind man having been cured outside of the town, and Zaccheus, curious to see what kind of a person Jesus was, went to the door to look out. It was sheer curiosity, the love of a sensation. And yet this man who began on such a poor level ended by being a disciple of the Lord.

He got more than he expected, and so do many people. Sometimes the motives that bring people into touch with God, to begin with, are extremely mixed and thin. The runaway boy, in the parable of Jesus, in the far country came to himself when he became hungry. "How many hired servants of my father have bread enough and to spare, and I perish here with hunger! I will arise and go to my father," said he. A poor motive, you see! Starved back into submission before God! He works upon our poor and mixed motives. Thank God, he does not wait for us to act upon the highest motives!

There are many people who know that some of their greatest gifts in life, some of their supreme privileges and opportunities, have come to them in meetings to which they went without any conscious desire or expectation of getting benefit. They went for curiosity's sake, or because someone asked them to go. They were drawn in, and God rewarded them far above what they asked or thought.

I saw an illustration of that in my country church in Scotland. An artist who belongs to our church, and who has a great gift of addressing children, had been with us for a week, having a series of meetings. He used his artistic power to interest the children. On the last day of the mission, a Sunday evening, we had the church full of children and grown-up people, and he was closing his series by trying to explain to the children what faith meant. He came to the point where he said:

"Faith is just putting out your hand and taking what God gives you. God makes you an offer, and if you believe you just stretch out your hand and take it."

For a little time he talked to the children on that line. Then he said:

"Boys (the front seats were occupied by small boys), if you have got faith, put out your hand and I will give you a penny!"

Not a single boy moved, thinking, perhaps, that ministers do not always mean what they say, but that it was just a kind of pulpit eloquence!

"Now boys," he said again, "if you have got faith, put out your hand and I promise to give you a penny!"

In about a minute I saw a little boy timidly put out his hand. My friend went forward and put his hand on the boy's hand.

"Now," he said, "what have you got? Have you got a penny?"

"No."

"What have you got?"

"I have twa pennies!"

"Ah," said my friend, "that is just how God deals with us! He gives us twice as much as we expect."

A simple illustration, you may say, but one that is lingering in the memories of some grown-up people in that congregation! God gives us twice as much as we expect.

You know the poor expectations we often bring to God, the poor faith we have, because, like these boys before the evangelist, we are not quite sure of God's sincerity. Or perhaps we do not want much except something to make us comfortable. And our poor faith, our poor expectation, is rewarded by the great God who is able and willing to do

for us still far more than we can ask or think, and much more than we deserve. So he deals with our lives as with the life of Zaccheus.

At His Best in the Presence of Jesus

Thirdly, I read that Zaccheus was at his best in the presence of Jesus.

It is difficult to know whether the crowd or Zaccheus was more surprised when Jesus said:

"Come down, for today I shall stay at thy house!"

The crowd followed Jesus and Zaccheus, murmuring, wondering whether Jesus knew what he was doing, that he was gone to be the guest of a man who was a sinner.

"Surely," they said, "Jesus does not realize that he is becoming the guest of a most disreputable man, a man whose reputation in business is past speaking about!"

Zaccheus heard the murmuring, as he had often heard it before, and he stopped. You can see the little man draw himself up in front of his house: then, turning not to the crowd but to Jesus, he said:

"Lord, I am going to give away the half of my property to poor people, and if I have cheated any merchant I am going to pay him four times the amount that I have over-charged him!"

A practical repentance, and remember it was drawn from Zaccheus by Jesus, who had trusted him! The crowd had sneered at Zaccheus, denounced him openly and behind his back. He was perfectly aware of his reputation in the town. But lecturing and sneering and attacks had made no impression on him. Jesus Christ, who knew the man perfectly, appealed to something deeper. Good people sometimes are not quite so good as they think themselves, and wicked people are often not quite so bad as good people think them. That was so with Zaccheus. Jesus came to him and saw that underneath the defiance and the ordinary indifference of this man there was something to be appealed to. He was "a son of Abraham." Jesus trusted Zaccheus and made him feel that he was not outside the pale, that he might be even of use to Jesus. It broke down Zaccheus. It made the

Dr. James Moffatt

man turn from the way in which he was living, till he said, "Lord," putting his whole house and life at Jesus' disposal. He was at his best in the presence of Jesus.

That is, of course, one of the great powers in life, to have someone believe in us. It is one of the extraordinary faults of our life together in groups, in families and churches, that we so easily make up our minds as to one another. When we live together we think there is no possibility of So-and-so changing. Their life is in a groove. We know their habits. We deplore their vices. We criticize their opinions. We are angry or sorry over the way they are living. Really we have lost faith, many of us, in the fact that they can ever change at all. We do not believe they can change, and because we do not believe they can change they do not respond.

Now, the great power of the Lord is that he comes to human life with faith. Men and women, what is it that saves us? That we believe in God? Yes, but there is something deeper than that. What saves us is that God believes in us. Our faith in God depends upon God's faith in us. God so loved the world that he sent his only Son. God believed that men had not gone so far that they could not repent. The coming of Christ into the world, the crucifixion of our Lord, and his death for sin, meant that Christ believed in the possibility of men and women turning and repenting.

It is with that great faith that Jesus Christ still confronts our lives. In this congregation this morning, if there be any who have begun to lose faith in themselves and wonder if they can ever be other than what they are, if there are people, either young or old, who feel that they are in a groove, that their habits cannot be altered, Jesus Christ meets you with faith! You are at your best when you think not about public opinion, but about Christ's opinion. "I am come," Jesus said to Zaccheus, "the Son of man is come to seek and to save that which was lost."

The word "lost" upon the lips of Jesus does not mean what it ordinarily means upon our lips. Lost, on the lips of Jesus, means "out of its place." The lost coin was lost because it was out of its proper place with the other coins. The sheep was lost because it was away from the rest of the fold. The prodigal son was lost because he was away from the father's house and his proper place. "The Son of man is come to seek and to save that which was lost." To your life and mine, which is often out of its place, Christ comes with the assurance that there is a place for us in God's order; that we were born into this world to occupy a place with the Father, and that he came to the world to bring us back to our right place and to assure us that, whatever other people may think of us and whatever we may think of ourselves, the Lord believes in us.

Now, take that with you for this week! When a sermon is done it is never done. It has to be done throughout the week following. The thing we have got to do this week is to confront our lives with their poor aims, their hesitating and reluctant enterprises and half-hearted obedience, with the despairing wonder sometimes if it is any use trying to be better,—to meet all that in our lives with the supreme fact, "God believes in me!" When you can say that to yourself, then you learn to believe in God. "I believe in God," say to yourselves, "I believe in God because God—marvelous as it is to think,—God still believes in me!"

Folks want a lot of loving every minute,
The sympathy of others, and their smile!
Till life's end from the moment they begin it
Folks need a lot of loving all the while!

The Missionary Manifesto

3. As Recorded by Mark

Rev. G. Campbell Morgan, D.D., Philadelphia

Having considered together a phase of that one great manifesto as recorded by Matthew in his Gospel, we turn this morning to the second phase, that revealed in the record of Mark. I shall content myself by way of introduction by reading the words of the commission as they are found in the last chapter, verses 15 and 16:

"Go ye, therefore, into all the cosmos and preach the gospel to the whole creation! He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned."

In this narrative we are back at an earlier day in that wonderful period between our Lord's resurrection and ascension. In Matthew we were listening to words uttered finally, and of that period in Galilee when there had gathered together by appointment the XI and (I believe) 500 brethren. Here we have the account of the things said by our Lord on the first day of the resurrection.

It had been a day full of surprises. A group of women had a vision of Jesus. Mary Magdalene had a special vision of him. Peter and John had been and examined the grave, and the grave clothes, and had seen them lying undisturbed exactly in the folds they had been in around the dead body of Jesus. He came to two of them walking to Emmaus. Somewhere that day he had had a lonely conversation with Simon. And now in the upper room, when the ten were gathered (Judas and Thomas were not there), he presented himself in their midst. We are familiar with the wonderful and matchless story. Part of that first day is recorded in each of the Gospels, and each records the particular words of the Lord that had impressed him.

This Gospel is the one that reveals our Lord as servant of all. In Mark no one is reported as having called Jesus Lord. Did Mark try to leave it out? Mark was all the time seeing Jesus not as the king, but as a servant stripped of all royalty, girded for service, always serving. Of course, if it was written in Rome with Romans in view, it was a wonderful revelation to them of the fact that power does not lie in the mailed fist, but in the pierced hand. But it is the Gospel that presents him as the servant, and that means you will appreciate this Gospel in proportion as you are familiar with the prophecy of Isaiah.

With that in mind you want the whole of Isaiah as a background, only to remind you of the fact that the servant of the Lord is revealed in Isaiah as the one who comes to make the wilderness blossom as the rose. In chapter 35 we have the end to what we call the first part of Isaiah. Chapters 36 to 40 are a bit of history. Then chapter 40, "Comfort ye, comfort ye my people, saith your God," and the servant of the Lord appears, running majestically through travail, proceeding to triumph, creating a gospel of "Every one that thirsteth, come ye to the waters!"

Mark says in the beginning of his Gospel that it is a gospel according as it is found in Isaiah, the gospel of the servant of the Lord. Just another touch upon Isaiah! If you study it you will see how that great prophet of theocracy insisted constantly upon the fact that the whole earth was suffering as the result of moral turpitude. In chapter 6, when King Uzziah died, the young prophet had a new vision of a throne. He heard the singing in the holy place around the throne, and did you notice what they sang? "Holy, holy, holy is Jehovah of hosts!" But that was not all. They also sang, "The whole earth is full of his glory."

I have turned to chapter 24 in Isaiah, the most remarkable chapter in which the prophet is showing how the earth, full of the glory of the Lord, is polluted, and out of that chapter let me read verse 5: "The earth also is polluted under the inhabitants thereof, because they have transgressed the laws, violated the statutes, broken the everlasting covenant." The prophet saw the whole earth filled with the glory of the Lord, and the same earth was polluted under the inhabitants thereof. But the wilderness was to blossom as the rose.

That is the gospel of Mark. He shows Jesus as the servant of the Lord coming for the fulfillment of that great mission. So much for the introduction!

The Gospel of the Risen Christ

The deposit, and the debt, and the dynamic. In this phase of the Missionary Manifesto what is the deposit committed to the church, to those disciples?

Of course, the deposit here is revealed in one word, the gospel. "Go ye into all the world and preach the gospel!" The gospel is the deposit that is referred to. There is no direct explanation of it in these words. He did not say what it was. If we are to understand what he meant at that point by the phrase "the gospel" we must seek the explanation in the context, and so we take a moment to look at it. But where does it occur? What was he saying? What is it linked up with?

I need go no further back than verse 9: "Now when Jesus was risen early the first day of the week he appeared first to Mary Magdalene, out of whom he had cast seven devils," to verse 14, "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart because they believed not them which had seen him after he was risen." Verse 11, "believed not"; verse 13, "neither believed they them"; verse 14, "upbraided them with their unbelief because they believed not them that had seen him after he was risen."

What was it they doubted? It was unbelief in the fact of his resurrection. It was that they could not believe. They were tremendously puzzled by it. They had heard about it, but they could not grasp it. He upbraided them for their unbelief that they did not take the word of those who had seen, and in their unbelief in the fact of his resurrection

He upbraided them for their hardness of heart, and he said, "Go ye into all the cosmos and preach the gospel!" What gospel? The gospel of the risen Christ.

"To the whole creation. . . . He that believeth and is baptized," that is the sequence. This baptism has nothing to do with water; it is of the Holy Ghost. I am not speaking disrespectfully of water, but it is an outward symbol of a deep spiritual fact: there is no virtue in water. He that believeth (man's act) and is baptized (God's act) is saved; he that disbelieveth is condemned.

The glory of this side of our commission is that the gospel is the gospel of the fact of the risen Christ. That is what you discover all the way through. They disbelieved, they did not believe, he upbraided them for their unbelief, he said, "Go and preach the gospel to the whole creation! He that believeth shall be saved, he that disbelieveth is condemned," and the gospel is that of the thing they were doubting, the gospel of the resurrection. Their unbelief he rebuked, and he linked up his rebuke with this great command to them to go forth with this same gospel. When you read on you come presently to the fact that the Lord Jesus soon after he had spoken to them was received into heaven. The ascended Christ who was the risen Christ sat down at the right hand of God. The exalted and reigning Christ was the ascended and risen Christ, and they went forth and preached everywhere, the Lord working with them and confirming the word by the signs that followed.

The gospel, then, which is our deposit as referred to is the gospel of the risen Christ.

Surely, more than that?

No, nothing more, only as everything else is implicated therein.

The teaching of Jesus?

Yes, but there is no gospel in that. It is not preaching the gospel when you are teaching his ethics.

What about the cross?

There is no gospel in the cross. If the cross is all, if Jesus went to the cross and died as a martyr, with heroic steadfast adherence to ideals, there is no gospel there for me. You have not reached the gospel in the teaching, life, or death of Jesus. You have when you get to the resurrection. Then the cross has a new significance. Then the life is revealed as available to us in some mysterious way. Then a dynamic is imparted to us that will enable us to realize the ethic of his teaching.

These are things that need reconsideration in all our work, whether at home or abroad. This is our gospel of a risen Christ, therefore the Christ who is demonstrated by the resurrection as master of all destructive forces. Therefore, "go and preach the gospel to all the cosmos," all the world in that sense. Go into the cosmos and preach the gospel, not merely to all men or to all nations, but to the whole creation! Isaiah says the whole earth is filled with the glory of the Lord, the earth is polluted under the inhabitants thereof. Paul says, "The whole creation groaneth and travaileth in pain together," waiting for the manifestation of the sons of God. Go ye into all the cosmos and preach the gospel of the risen Christ to the whole creation, the height, depth, length, and breadth of the great world! And that brings us at once to the debt.

Our Debt to the Whole Creation

Our deposit is the gospel of the risen, victorious Jesus, and here is our debt: "Go ye into all the world and preach the gospel to the whole creation!"

The word "cosmos" in Greek originally referred to something beautiful or ornamental. Then there came a time when things becoming somewhat degenerate it was applied to the material universe only. But when you and I read it it stands for what Isaiah referred to, the whole earth and heavens, too. Paul says through the blood of his cross he reconciles all things unto God in heaven and upon earth. "Go into the whole creation!"

Go back to Genesis! What is the position of man in the dominion? He is king of the natural order in virtue of the fact that he is no animal, but a God-planted entity imaged of dust and deity, of the material and the breath of God. He is in dominion, and all the earth is under him. But he lost his scepter, he lost his power to reign because he lost or revolted from the authority of God. There is your picture, and therefore all the earth became polluted under him.

The great Hebrew singer of Psalm 8 looked at man one day, and he said, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man, that thou art mindful of him, and the son of man, that thou visitest him?" Then he goes on to describe man as he saw him, put over the beast, the bird, and the fish, and the whole material order. That is the picture.

Jesus has brought a gospel which means that eventually man is put right with God and nature under man is fulfilled. Go into the cosmos, not out of it! Our debt is to put ourselves anywhere and everywhere in actual contact with the facts of the material order, that through us there may be revealed to that order the fact of the risen Christ and the possibility of the renewal, the regeneration of the whole cosmic order. Go into it, teach it, in your own social circle, to the uttermost parts of the earth! Get in contact with all the depravity, muck, misery consequent upon the fact that man in revolt from God polluted the earth under him! Preach the gospel to the whole creation! Man is king of the cosmos, and regenerate man will redeem and restore the whole order. The whole creation is forever to be borne in mind with the tremendous fact that you can only reach it through man its king, and he can only renew it as he is living in right relation with God, and has this gospel experimentally, to declare the gospel of the risen Christ.

Baptism in the Holy Spirit

Finally, the dynamic. It is not declared, but inferred. "He that believeth and is baptized shall be saved." Put your emphasis on "is baptized!" You go and preach the gospel of the risen Christ, and when you do so you create opportunity. "He that believeth is baptized": an act of God, the baptism of that man or woman's life in the Holy Ghost. He is baptized when he believes your gospel. When you tell the good news, announce the fact of the risen Christ, the power is his, and when men hear the message and obey,

this great power brings them into living relationship with Christ.

Do you wonder Mark ends by saying they went out everywhere preaching the word, the Lord working with them, and signs followed? Do not misread that! It does not say these signs shall be credentials and they will appear to accompany. It says these signs shall accompany them that believe, and follow them that believe, and not merely the preachers, but all people.

How shall we fulfill our mission and discharge our debt? Only as we have the living experience of the risen Christ. Only those who are themselves united to him through the miracle of his resurrection, receiving his life, are able with prevailing power to announce the gospel of the resurrection to the suffering creation. But there must be obedience as well as life. We may have his life and be disobedient, and not go and proclaim. That lies between ourselves and our Lord.

(Series to be continued)

Perfection by Renewal

Rev. James Reid, Eastbourne, England

And he that sat upon the throne said, Behold, I make all things new! Revelation 21. 5.

There is no better tonic for moments of depression than "to take a turn," as an old Scottish preacher used to say, in the last chapters of the book of Revelation. There is little to equal them in the literature of imagination, and there is nothing to equal them in the literature of faith and hope.

When John wrote these words the world around him was just about as evil a world as mind could conceive. Lust, and selfishness, and the dominion of man by man were rampant everywhere. Some one says that Paris, London and New York are bad enough today, but they are conventicles of saints compared with the Rome of John's day. And when one looked at that kind of world the only thing one could suggest was that God should just wipe out the whole human experiment and be done with it. And yet John looking at this world looked further, he looked onward and upward, and he saw a city of God, a kingdom in which there would be no pain, nor sorrow, nor sin, nor selfishness, a world in which Jesus Christ would be triumphant. And he saw this coming world brought to pass by God out of this witches' cauldron of a world. That is the vision he has in the last chapters of the book of Revelation.

A great many Christian people today are rather scary of talking, thinking, or singing about heaven and the future life. I sometimes wonder if part of our spiritual anemia and our weariness is not just due to the fact that we are living part of the time with a foreshortened perspective. We do not see by faith the end of the road, and so the way grows weary. People tell us that goodness and love and service on earth bring their own immediate reward. That is perfectly true, but the spirit of goodness, love, and service will not continue in us unless we believe the universe is behind it. The moment a man begins to believe or tamper with the idea that everything he does is going to be annihilated there is an end of all his inspiration.

In France you come upon cemeteries filled with monuments to men who gave up their life during the War. It is a perfectly appalling and tragic sight, and it would be unbearable if behind the vision of the tombstones we could not see the vision where thousands upon thousands stand before the throne of God to find fulfilment of their life. So the best tonic for our faith as I see it is just to get down into the last chapters of the book of Revelation.

"He that sat upon the throne said, Behold, I make all things new!" How did John get this vision? He came to it because he believed in the Spirit of God at work. He had the vision of the creative power of God ceaselessly working, ceaselessly renewing, ceaselessly remaking. The passion of the heart of God according to the New Testament is the passion for recreation and redemption. John could see no hope for the world by merely mechanical processes. There was no hope of any newness in things by what we call reforms, but only by the process of renewal. And his heart was lifted up because he saw that was going on. "Behold, I make all things NEW!"

Constant Renewal

There is a principle of which I want to speak this morning, that God's way of bringing things to perfection is by the process of constant renewal.

You see it in the earth around you, in the garden in the spring. It is by renewing life in the plants, so that in the spring you have a new garden out of the old. Nature lives by constant renewals. Every springtime the earth says, "Behold, I make all things new!"

The same process is at work in the making of our bodies. A child's body grows not by merely adding more bone and muscle, but by a constant renewal of the tissues, so that every few years there is a completely new body.

You see the same process in the development of truth. Take scientific truth, for instance! Our knowledge of the world does not grow by adding facts. If it did so the textbooks of fifty years ago would be all right to begin upon, but they are not, because the process of increase of knowledge comes by an awakening to new facts which displace the old. It is a process of growth and development, so that we never know when some new truth is going to be discovered which makes even modern books obsolete.

You have the same in moral and spiritual truth. The Jews of Christ's day imagined they had the last word in the way of the moral life, and then Jesus came, and he said, "It has been said by them of old time. . . . but I say unto you," and he brought fresh truth.

There are some who tell us Jesus Christ never said anything new. That may or may not be true, and yet he said everything from a fresh point of view, he brought new light upon the whole world, so that it has been at the bottom of a great many moral revolutions.

Many of the old words in Christ's teaching were reminted. Take the word "love"! It was used before Christ, and yet after he came, when they translated the Bible into Latin they had to find a new word for it because the old one did not express all that Christ had put into it.

Take the thing called "faith"! It existed in the Old Testament days, but Christ brought it new meaning. Or the word for "God." People had thought of it before he came, but Jesus brought new meaning into it until it became an entirely new and wonderful thing to hear Christ say, "Father!"

You see this process at work as you look through history. People tell us there is little progress in the world. There were certainly times when the wheels of progress seemed to be halting, when things were stagnant and nearly dead, when the world seemed to be on the point of going back to the jungle. And just at those points there arose some new personality in whose spirit the power of creative life became awake, took possession, and the world began to make new discoveries, and take a fresh start.

Take a man like Luther! He came with that old word from Habakkuk that "the just shall live by his faith." Luther took it in his mind, it became a new word with fresh applications, so that the soul of Europe was changed by the power of his personality.

Or take Wesley! He worked in Oxford doing his level best to serve God, and achieving little. Then the Spirit of God came into his heart, Wesley's life was changed, and he went up and down England for fifty years making new men and women, changing the soul of England.

God is continually recreating, making all things new.

A Message of Hope

There is a tremendous hope for us in an outlook like this.

There are people today who tell us Christianity is nearly finished, and that the churches might as well begin to close their doors. People tell us the new facts science has revealed have made it impossible to hold to the Christian creed. There are many, in view of these facts, who have turned their backs upon Christianity, and have said it belongs to an outworn civilization.

The fact of the matter is that there are no new modern reasons for denying Christ. There is only one real reason at the bottom why a man finally turns his back upon Jesus Christ, and that is either he does not see what is there, or seeing he is not sincere with what he sees. However far down things may go, the Spirit of God is at work renewing the heart of men, and we can see him at work. Today there is a new wistfulness, there is a new feeling after spiritual things, there is an awakening, there is a new hunger and new sense of need which by and by will bring its answer from the heart and Spirit of God.

Dr. L. P. Jacks has a phrase in which he says that "Christianity is a challenge to universal death." So it is. It is a challenge to the death of the body, to sickness, poverty, injustice, war, all things that bring sickness and death to the body. And it is a challenge to the death of the spirit, to selfishness, pride, sin, everything that degrades the spirit. That is how Christianity began, by resurrection, by a challenge to death; and that is the heart of Christianity. The heart of our Christian faith is the message of God who is still at work with inexhaustible resources, adequate to all our needs; who has a purpose for the world and everyone of us; and who is using his power to bring that purpose to pass. He that sat upon the throne said, "Behold, I make all things NEW!"

In Individual Lives

I wonder if there is not a message for the individual life in this word? God is at work in our lives, seeking to renew them.

Isn't there a message here about our individual character? That is what we are here for. There isn't any other way of thinking of the purpose of life for you and me than just to say we are here

Rev. James Reid of England

to develop, by the grace of God, the spirit that was in Jesus Christ, and that is still in him, living, and immediate to our needs. The truth is that the only man adequate to live today on any worthy scale is the man who has in him the spirit of Jesus Christ. Some people may doubt that, but we have only to take a concrete situation with real difficulties and problems in our own personal lives. Dig down and you will discover what people need to solve the problems of their own personal lives is the spirit of Jesus Christ!

How does God shape character in us? Not merely by adding one virtue to another, or by building up character (so to speak) as we build up stones in a building. Some people have tried the way of imitation of Jesus Christ, doing what he did, trying to live as he lived in their own strength, and have found it impossible. There is only one way, and that is by the Spirit of God in our lives, recreating and renewing at the heart of our being: a rebirth.

A great many things we call our sins and fight against more or less spasmodically are really symptoms of a deeper disease. Just as diseases of the body are symptoms of deficient vitality, a great many things we call sins, things we get up against in ourselves and other people, are symptoms of inner deficiency of vital life.

Take the sin of temper! That is really a symptom of something deeper.

The sin of drunkenness is really the symptom of something deeper. Help a drunkard to fight it, work with him, bring him into better habits, but it is a case of his being unstable until you have got to the heart of his own personal problem which drives him to drink. Unbrotherliness is a symptom of something deeper. How often we say about some one, "So-and-so gets on my nerves," we cannot stand him. We think all the difficulty is only in others, and not in ourselves, when the real fact is that the trouble is within ourselves. It is the want of a right desire, a true outlook, real unselfishness, real patience, such as comes from the Spirit of Jesus Christ. The only way in which Christ can help us is by renewing us. Get to the New Testament and you find that is the case! When people went to Jesus Christ for help in their difficulty, time after time the only way in which he could help them was to begin the process of remaking, starting afresh. "Come unto me," he used to say, and as they surrendered to him there came into their hearts a new desire and purpose which made the world different, and which enabled them to escape and rise above sin, as a new plant or leaf in the springtime rises out of the old. "Behold, I make all things NEW!"

There isn't anybody beyond the scope of that remaking. I know there are people who think they are. There are people who think they are so hardened in sin, so sunk in selfishness, so deeply within the prison house of their own pride and selfishness that God could do nothing with them. One of the most hopeful things in the gospel is to look at the kind of people Jesus cured.

A man was sitting at a pool for 38 years waiting, and Jesus came along, and at his voice and touch a new vitality of the spirit started moving in the man. There was St. Paul, who was a fairly hardened case of ambition and pride. Paul's experience was that when Christ came into his life new things began to happen. Old things passed away, all things became new.

There isn't anybody who does not need it. We are beginning to realize that afresh today. The real beginning of Christianity is the reawakening which presents a new outlook and a new desire, and that is the process that has to go on as we discover deeper things, and the Spirit reaches deeper levels in our personality. Some people have had the experience of conversion, and have been content, and have hardened in it. Their minds have got hardened, bedrocked. They never see anything new, never want to. They never learn anything fresh, never become really any better. Their conversion is just a conversion of selfishness that changed one or two things while the real man is radically unchanged. We have got to open our minds and be willing to see new things, to do new things, to be delivered from our pride about ourselves, so that the Spirit of God in us can make all things new. There isn't anybody whose life God cannot reach. There isn't anybody whose failure is so deep God cannot change it.

There are many whose lives are smashed up by failure, disappointment and sin in the past, and today when you speak to them and want to open up some window of hope they look back to the past and say there is no use, they never can recover from the past, they never can get the past back again. It is perfectly true, but thank God, he can work in the ruin and the rubbish if we will let him. Out of all the failure and experience of sin he can make a wealth of new life, as the tree and the garden take the old matter and bring out of it something with a new vitality. There isn't any bit of our experience that the Spirit of God in us cannot use and recreate, cannot bring it new life. And the secret is just to come into real fellowship with Jesus Christ by faith.

I remember during the War a book being published. It was the experience of a woman whose life had been smashed up. Her home had been a failure, her marriage had broken down. She was disappointed, and went off to work for little children somewhere in Japan. She went in bitterness of soul, imagining it was a kind of death, and she was going to bury herself and her trouble. She did not know it was God's call to a new life. As she worked among the children she escaped from her bitterness, a real compassion was awakened in her, a real interest and love for other people. A new spirit had come into her life, and at the end she wrote:

"I do not regret the past, for through it the present is. All the loneliness, the heartaches, the pains, are re-justified, now I am discovering a new life, a life given back by God."

Isn't that true even of death? What is death but the breaking of bonds that set the spirit free, the last touch of mortality that brings in the new life? I do not know what you think about immortality, or whether you are the kind of person who say they do not believe in or desire immortality. If you find a person who tells you he does not desire another life you can be perfectly certain that consciously or unconsciously he does not believe the kind of life he is living at the moment is worth perpetuating, therefore he does not want immortality. But immortality in the New Testament sense does not mean mere perpetuation of this life. That is the spiritualist kind of immortality. Immortality in the New Testament means resurrection of life. It means the fulfilment of all that is best in us here. It means the recreating of the spirit by the touch of God. There is not any waste in the divine economy, not any destruction except the destruction of what is evil. "Behold, I make all things NEW!"

I cannot believe that he who made us, who made these personalities of ours, who set in our hearts this care for one another, for the one sheep lost and the one son gone wrong, and who taught us in Christ that the final sin is to use the personality of others as means to our ends, will finally permit us to be swallowed up and lost in some further purpose of his in which we have no individual place. "Behold, I make all things new," and that means life at its fullest and best for all his children! O death, where is thy sting, O grave, thy victory? Thanks be to God, who giveth us the victory through Jesus Christ our Lord!

Be friendly with your neighbor, but do not remove the hedge!—German proverb.

International Sunday School Lessons

May 3, 1931
Jesus in the Home of Zaccheus
Luke 19. 1–10

Zaccheus sought, 1–7.

Special interest attaches to the case of Zaccheus for several reasons, as seems to be implied in the use of "Behold!" (2). His is the last recorded instance of salvation in the ministry of Lord Jesus except that of the thief on the cross. It was now or never with him, since it was the only time our Lord visited Jericho, and the cross was only a week or ten days ahead.

Zaccheus is introduced as a man of public prominence and wealth, a sort of commissioner of customs. Jericho is all excited over the visit of the prophet of Nazareth, who healed Bartimeus on entering the city. Curious to see him, and perhaps with a secret longing in his heart, Zaccheus overcomes by his energy and wit hindrances both external and internal,—his short height and his unpopularity, his dishonest character and actions.

Imagine his surprise when the famous visitor looks up, accosts him by name, invites himself to his home,—a thing he is never recorded to have done elsewhere!

The murmurs of the crowd indicated the prejudice that existed against tax-collectors as a class, being in the eyes of the Jews "sinners," traitors, agents of Gentile robbery and oppression.

Zaccheus saved, 8–10.

We are not let into the secret of the process by which Zaccheus was saved, but we see the immediate fruit of it: consecration, generosity, a courageous declaration to right every wrong he had committed by fourfold restitution; and we have our Lord's assertion of it, and that as an incident of his own life purpose and mission.

Verse 10 is not merely a vindication by Lord Jesus of his actions in the present case: it is a definite declaration of the reason of his coming into the world. As such it is to be borne in mind by the student as a key to his whole ministry, a motive that explains his actions and aims all through his life.

Using this key to interpret the case of Zaccheus we learn that Lord Jesus saw in him a sinner—not to be socially and religiously ostracized, as the Pharisees treated him, but ready to be saved. In this aspect of it note points like the following: Opportunity seized and sanctified to salvation. Curiosity overruled for higher blessing. Determination to overcome hindrances. Prompt response to Lord Jesus, and joyful reception of him into heart and home. Instantaneous salvation. The inward change immediately evidenced by confession to be followed by decisive action,—"I give . . . I bestow." He is a new man with a new purpose.

Note also the manner of approach adopted by Lord Jesus on this occasion! He might have talked to Zaccheus there on the highway, but his home gave greater privacy and intimacy. Many a man is easier to reach in his home than in his office or in public. Also his comments following Zaccheus' declaration of purpose. The ways by which men and women are led to Christ are infinite.

Make haste to receive Jesus as your Saviour and Lord while he is passing your way! Crowds too often get between a sinner and the Saviour,—crowds of duties and occupations of one's time and thought, crowds of doubts and difficulties.

See Dr. Moffatt's sermon on Zaccheus on another page!

Golden Memory Text—The Son of man is come to seek and to save that which was lost. Luke 19. 10.

May 10, 1931
The Parable of the Pounds
Luke 19. 11–26

The earlier messages of John the Baptist, of Lord Jesus himself, of the Twelve and of the Seventy had been that the kingdom of God was nigh at hand. The Jews, however, refused to accept Jesus of Nazareth as Messiah and king, and it became necessary for him in his later ministry to declare his rejection, death, resurrection and coming again, and to say something of the interval until he should return to accomplish the unfulfilled prophecies concerning the kingdom.

The word "Pounds" in the title focuses attention on the servants (slaves), whereas our Lord's program is the real theme. It is more properly a parable of "The Absent and Returning Nobleman," that is, of our absent and returning Lord. His coming is in the indefinite future, and meanwhile we his servants have present responsibilities calling for faithful and efficient service if we would express our Christian life at its best.

"Immediately" (11) is the hinge of the present parable. To correct the erroneous expectation of the "immediate" showing forth of the kingdom at Jerusalem, which they were now approaching, is our Lord's declared purpose.

Why did the lesson committee leave off the last of our Lord's words, verse 27?

The parable, 12–27.

history, for it was not uncommon for the

Its plot might have been drawn from heir to a throne, or one who aspired to a throne, to journey to Rome to receive authority from the emperor.

This nobleman gives certain slaves of his some capital wherewith to trade in the interval until his return, when he asks for an accounting, and rewards or condemns accordingly.

Each servant receives the same sum of money. Their faithfulness and success in trading are seen in the different returns achieved.

Application.

The application of the parable to Lord Jesus calls for reserve in the interpretation of its details in the absence of explicit statement, but certain larger facts may be deduced as follows:

Lord Jesus is symbolized by the nobleman. He has gone away and will return to receive his kingdom. During this interval (in which we live), he has endowed servants of his with resources and opportunities, and commanded them to use the endowment. Upon his return the servants will be called to account. Commendation and reward will be according to faithful service and measure of success. The nature of the reward will be authority in service. Unfaithfulness will be without excuse. Defiance and hostility on the part of some will not prevent our Lord's receiving his kingdom, and will be judged at his coming.

When our gifts and opportunities are the same, greater faithfulness will receive greater reward.

The stewardship of time and talents

as well as of means is receiving special emphasis in church life today.

Golden Memory Text—It is required in stewards that a man be faithful. 1 Corinthians 4. 2.

May 17, 1931
Jesus Enters Jerusalem as King
Luke 19. 29–48

Assertion of Messiahship, 29–43.

This first Palm Sunday is a critical day for our Lord. It is the last week of his life. He is moving towards Jerusalem, knowing full well the fate that awaits him there. Conceivably he might have fled in an opposite direction, but he knows and obeys God's will for him.

Hitherto he has never courted publicity or honor, but today he takes a different attitude. By a royal entry he offers himself in a last characteristically Oriental appeal to the ancient capital of Israel. He initiates a course of action which shall literally fulfil in part Zechariah's prophecy regarding the entrance of her king into Zion. He falls in with the impromptu plans for a procession, and listens to the multitudes enthusiastically acclaiming him as son of David and king without rebuking them. The Pharisees, indeed, accused him before Pilate (Luke 23. 2) of saying he was Messiah a king.

And yet only a little while before he had stated positively and in parable that he was going to Jerusalem to suffer and die, to depart for a far country to receive for himself a kingdom, then to return and reign: all this in order to correct the erroneous expectations of the people (Luke 19. 11).

Conceivably this second course was open to him,—to take advantage of the popular ovation and the presence in Jerusalem of multitude of friends from other parts to assert himself as Messiah and establish himself as king. Why did he not do it?

Was he consistent in his words and actions?

Yes, because it was perfectly true that he was Messiah and son of David and king of Israel, but it was not true that he proposed to establish an earthly kingdom at this time as some thought. Certainly he expected to die! Neither now nor at any time in his career does the record say that he sought to establish the Davidic kingdom, or that he lifted a finger or uttered a word that would start a rising against Rome. But the day is coming when Zechariah's interrupted prophecy (9. 9, 10) shall be completely fulfilled!

They call this the "triumphal entry," but he knew—as we do who look back on those events—that the cry "Hosanna!" would soon give place to "Crucify him!" How empty was that triumph except as it was all in accordance with God's plan for the salvation of the world through Christ Jesus! How real his tears over Jerusalem's impending doom!

"The truth in the triumphal entry is dawning more and more upon the world. Finally every knee shall bow before him, and every tongue confess his lordship" (Moore).

Assertion of Messianic authority, 45–48.

After reaching Jerusalem he fulfils the prophetic ministry of Messiah. He asserts authority by cleansing the Temple of commercial abuses. We all know how difficult it is to keep the commercial spirit out of the church.

How would Lord Jesus be received if he entered one of our cities today?

"The Lord hath need of him" (3). What have we that our Lord needs? Are we ready to hand it over to him?

Is prophecy being fulfilled today? "If literalness characterizes Zechariah 9. 9 it will surely do so as to the rest. Hence faith looks forward to a second advent when what is now prophecy will become history" (Scofield).

Popular enthusiasm was the most prominent feature of this royal procession. How can we secure and maintain Christian enthusiasm in individual experience and in our churches and Sunday schools?

Golden Memory Text—He is Lord of lords and king of kings. Revelation 17. 14.

May 24, 1931
Jesus Preparing for the End
Luke 22. 7–23

The language of verse 11 implies that the first thing in preparing for the Passover was to secure a room in the city where the meal might be served. A suitably furnished upstairs room was found in the house of one of our Lord's disciples. Other preparations would include supplies of unleavened bread, bitter herbs and wine, and the paschal lamb. This would be slain at the Temple, its blood sprinkled on the altar by the priests, and the carcase then brought to the house and roasted whole. The observance of this, the last true Passover Feast, was intended to follow in principle the directions given by God for the observance of the first Passover in Egypt,—read Exodus 12. 1–20.

The Passover Supper, 14–18.

The hour would be about 6 p.m., when the Jewish day began at sunset. What feelings must have surged in our Lord's heart! The revelation is striking: the intense desire with which he looked forward to this feast, the anticipations of impending suffering and of future glory. It was to be his last meal with his disciples. From this table one goes forth to betray him, and within a few hours all the others will forsake him.

But further, it was the fulfilment of a 1500-year-old type. Christ himself was about to be sacrificed for us as our Passover (1 Corinthians 5. 7). The ancient rite had served its purpose, and would now be abrogated. In fact, the whole Mosaic system, of which it was so vital a part, was now about to be fulfilled and done away with in our Lord's death. That first Passover spoke of divine judgment announced and salvation provided. What the death of the lamb, and the sprinkling of its blood, and the eating of its flesh meant to Israel in Egypt, our Lord's death and shedding of blood and the taking him by faith mean now to sinners everywhere.

Orthodox Jews are still observing the Passover every year as well as they can.

The Lord's Supper, 19, 20.

Our Lord's authority is seen in his institution of a new rite after the company had eaten the Passover as obedient Jews. He has already looked forward to the time when the kingdom of God should come (16, 18): but what of the interval,—the period in which we live? He wants to be remembered, so "after supper" he takes the bread and the wine on the table before him as constituent elements, and he tells what they shall symbolize,—the bread his body, the wine his blood of the new covenant, shed for the remission of sins. These are to be eaten and drunk. Simple elements that perish in the using, but everywhere available, and clothed with solemn symbolism!

The Christian ordinance.

Luke's account of the supper is brief, and even the accounts in the other Gospels do not tell its full significance to the

believer. For this we must turn to the special revelation given Paul, as recorded in 1 Corinthians 11. 23–26. There we learn that the Supper is to be a testimony in two ways. First, as a memorial of what our Lord evidently considered central in his mission,—not his life, not his teaching, not his miracle-working power, but his death. And his death not as an accident or a tragedy, but as consciously sacrificial, expiatory like the paschal lamb's. Secondly, as a pledge of his coming again.

But it is more than a commemoration of the past or a pledge of the future: it has present spiritual benefits and blessings. It is a means of spiritual feeding on him by faith, of closer fellowship with him and with fellow Christians. Every believer ought to observe the Lord's Supper as a token of his love and loyalty, fellowship and hope.

There was nothing mysterious or mystical in the bread and the wine that first supper long ago. There is nothing mystical in the bread and wine used today. We should guard against superstitions, sacerdotal and ecclesiastical additions to Scripture teaching.

Like the Passover, the Lord's Supper will pass away. It is to be observed only during his absence, stretching from Calvary to his coming again.

Golden Memory Text—This do in remembrance of me! Luke 22. 19.

May 31, 1931
Jesus in Gethsemane
Luke 22. 39–54

The scene before us in Gethsemane is one for quiet contemplation rather than for critical analysis. We dare not invade the privacy except as certain actions and words of our Lord are recorded. We marvel at his utter loneliness, the mystery of his anguish, and his sense of death. Excepting only his death scene there is no recorded incident in his earthly career so full of mystery, so heart-breaking. We see him in his humanity in the deepest personal distress. Before the final stages begin he evidently seeks the quiet and solitude of this well-known spot to brace himself by prayer and communion with his Father.

What was the "cup"?

Not the impending physical agonies, not even death: for we cannot believe that Lord Jesus weakened so much in his physical and moral courage as to get into such physical condition in the intensity of a desire to sidestep these things at the last moment. Some think he shrank from the kind of death he was about to die,—burdened with the sin of the world, suffering the penalty of outraged law, separated from God. Some, that he feared lest he should collapse and die under the physical strain before he reached the cross. But these explanations hardly seem adequate. Another seems to meet the case best, namely, that the cup was nothing less than a supreme effort of Satan to kill him there before he could reach the cross and accomplish man's redemption in the way set forth in type and prophecy.

Satan has the power of death, Hebrews 2. 14. Lord Jesus said his soul was "exceeding sorrowful, EVEN UNTO DEATH" (Matthew 26. 38). Read in the parallel accounts his extreme perturbation in body, soul and spirit! And in Hebrews 5. 7 it is recorded:

"Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him FROM DEATH. . . ."

Is there any other episode of which this could be written but Gethsemane?

The prominence of prayer.

Our Lord's refuge under the terrific strain is prayer, prayer focused upon the crisis that followed. Twice he exhorted his disciples to pray (40, 46). He prays himself (41, 42), prays with utmost intensity (44). He repeats his prayer.

Verse 42 is the kernel of the whole incident. His petitions were answered,—perhaps by removal of the cup, and by strength from heaven, and by God's will being done. Self-surrender, the deliberate submission of his own will to God's will is the heart of the matter. This is more than resignation: it is the acceptance of God's will.

Our Lord rose from prayer in victorious obedience. Gethsemane prepared him for all that came after, even for Calvary. Prayer is the highest preparation for every crisis.

The explanation of this whole scene is sin, our sin. Sin is exposed at its blackest by what it did to our Saviour at Gethsemane and Calvary.

Golden Memory Text—Father, if thou be willing, remove this cup from me! Nevertheless, not my will but thine be done! Luke 22. 42.

CHRISTIAN ENDEAVOR TOPICS—MAY, 1931

Mrs. Ida Q. Moulton

What Jesus Teaches about Work
Matthew 20. 25–28. May 3, 1931

Because of some nervous trouble a queen of Sweden was once ordered by her physician to make her own bed, care for her own room, sweeping and dusting it, besides taking regular bodily exercise out of doors. She overcame her difficulty by employing her hands.

Christ sanctified all work by serving in the carpenter's shop with his hands, thus overturning the old idea that work is degrading. We dishonor him when we "look down" upon "menial labor" as something degrading.

Writes Rev. R. P. Anderson:

"The can of paint said, 'I'm going to paint this house.' The brush shouted, 'No, I am!' The painter said, 'I'm going to take a holiday. Let's see how much you have painted when I return!'"

Christ coöperated with his Father even to giving his life. Can you go that far in coöperating with his beloved Son, whom we have promised to follow?

* * *

Someone has suggested the cultivation of the following B's in our work, materially or spiritually:

Be thoughtful	Be courteous
Be sympathetic	Be alert
Be friendly	Be ready
Be honest	Be accurate
Be persevering	Be faithful
Be loving	Be prayerful

Into this Be-hive you can put others as you gather them. But be careful to get the stingless variety!

* * *

Should you desire to get the full significance of God's idea of service for him or of plain everyday work for others, take a look at the men that were chosen by him and his Son!

They both took working men when they wanted big things done. Moses when he was busy with his flocks; David caring for his father's sheep; Elisha busy plowing; Gideon thrashing wheat; Peter, Andrew, James and John fishing; Matthew collecting customs duties; William Carey mending shoes. This list could be extended almost indefinitely. Ah yes,—

"This is the gospel of labor,
Sing it ye bells of the kirk:
The Lord of love came down from above
To live with the men who work!"

The Two Generations Understanding Each Other

Ephesians 6. 1–4. May 10, 1931

A seven-year-old lad being asked why a certain tree grew crooked replied:

"I suppose somebody stepped on it when it was a little fellow!"

Therein lies a suggestion for the older generation in their dealings with the younger generation.

* * *

Cicero said he liked to see a youth with something of the old man in him and an old man with something of the youth. Or, as Justice Shallow put it in "Merry Wives of Windsor," speaking to a younger man, "though we are justices and doctors and churchmen, Master Page, we have some salt of our youth left." As usual Shakspere found the right word—salt. Therefore let us of the older generation take heed lest we become tasteless!—William Lyon Phelps.

* * *

It is pathetic when older people become troubled lest they are in the way and bore people. But, asks Mr. Phelps, is it not often the case that young people bore their elders almost to extinction? When the older generation of men and women listen to the conversation between young men and girls they almost lose their respect for the human intellect. Yet the young people are delighted with each other, and find each other brilliantly entertaining with this astounding piffle, given and received in good faith.

* * *

Rather than continually searching out what's wrong with our young people, might it not richly repay our investigation to inquire what's right with the young folk and what's wrong with the elders? What help and guidance are we giving them? Vain cavilling and querulous nagging, or inspirational leadership? Too much of the former and not nearly enough of the latter, I suspect.—Anon.

This is a suggestion that works both ways.

"Don't see too much!" is good advice for both generations. Better see only the essentials, and let the rest slip by.

Both generations sometimes make the mistake of trying to weigh all actions in the scale of right and wrong, as if this were the highest standard of judgment. But it doesn't take much experience to convince both old and young that there are a multitude of actions not so easily labelled as belonging on the right hand or the left, and the perplexity grows when one sees excellent people, whose honesty cannot be questioned, arriving at so widely different conclusions.—Anon.

War, the Enemy of Christian Civilization

Matthew 5. 43–48. May 17, 1931

We have read of a Bedouin whose watchful eye detected a small speck in the distance as he traveled the desert. He quickly loaded his rifle and gripped it tightly, ready for action. As the speck drew nearer he saw it was a man and a member of his tribe, and his grasp on the rifle relaxed. A little later he saw that the tribesman was his own brother.

How could he murder his own brother? Since we are all of one blood it has been proved that it can be done, and upon small excuses. Are we going to take it for granted because it has been done once it must be done again?

If you would help to make peace between all nations, peace between all races, and peace between all classes, then work the scientific way by doing unto others as you would have them do unto you!

* * *

In America we frequently read of the wanton waste in the sale of calves, which should be left to grow to maturity, thus furnishing much more meat.

In a certain country an imperial edict was once in force—perhaps it is now,—calling to the colors boys 19 years of age. One remarks:

"If it is an economic waste to slaughter calves which might grow into beeves, how much greater waste it is to slaughter boys who should be the coming generation!"

Washington, after he had laid down his commission and retired to private life, wrote:

"My first wish is to see this plague of mankind (war) banished from the earth, and the sons and daughters of this world employed in more pleasing and innocent amusements than in preparing implements and exercising them for the destruction of mankind."

* * *

E—ven if war has been made illegal or outlawed, let us not sit supinely down as we have done during the attempt to enforce the 18th Amendment, and permit the enemy to work with consummate skill for another war!

"N—ext war will blot out civilization (The)." It will not be man against man, but scientific destruction against scientific destruction in deadly combat.

E—ven with ten million dead in the World War, twenty millions wounded, billions of dollars' worth of property destroyed, some there are who talk of another war!

M—ilitarism is "wholesale iniquity," denial of brotherhood, fosterer of hatred, destroyer of the finer sensibilities of mankind.

Y—ou will find in history (the Homeric age) the record of a tribe who strongly disapproved of the spirit and practice of war, and that too when they were surrounded by military heroes, whose youth were trained for battle.

Why Is the Bible Worth Knowing?

2 Timothy 3. 16, 17. May 24, 1931

Forty per cent of the allusions used in English literature are taken from the Bible.

Charles Dudley Warner wrote: "A fair knowledge of the Bible is in itself almost a liberal education, and ignorance of it is a most serious disadvantage to the student."

Charles R. Skinner, state superintendent of Public Instruction in New York state wrote: "In my judgment the Bible contains such a wealth of literature and such valuable historic data that no one's education should be deemed complete who does not possess some knowledge of the Bible."

* * *

Why is the Bible worth knowing? Because it is God's apothecary shop. Behold the prescriptions for:

Care—"Be careful for nothing!"

Doubt (as to doctrine)—"If any man

will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Doubt (as to duty)—"If any man lack wisdom let him ask of God!"

Fear—"Perfect love casteth out fear."

Greed—"Seek first the kingdom of God!"

Pride—"Be clothed with humility!"

Lust—"Walk in the Spirit, and ye shall not fulfil the lust of the flesh!"

Selfishness—"He that loveth his life shall lose it."

Ambition—"Seekest thou great things for thyself? Seek them not!"

Anger—"Let all anger be put away from among you!"

Heartache—"He bindeth up the broken in heart."

Loneliness—"I am not alone, the Father is with me."

Despair—"Why art thou cast down, O my soul? Hope thou in God!"

Guilt—"I will: be thou clean!"

Weakness—"They that wait upon the Lord shall renew their strength."

Discouragement—"Be of good courage and he shall strengthen thine heart!"

Heartsickness—"Rejoice in the Lord alway!"

Impatience—"Be ye kind, tenderhearted, forgiving!"

* * *

The brains that are full of the Bible are full of poetry, of oratory, of philosophy, of romance.

They are crowded with vital history and the most inspiring biography.

They have gathered up the best of past ages,—that which is the best because it is the most pertinent for the present age.

This brain furniture is practical. It stands the wear of daily life.

Brains full of Bible are full of stimulating thought. They are independent brains, forming their own conclusions. They are forceful, aggressive brains, able to impress their conclusions upon the world.

The man of the Book is the man of the hour and the man of destiny!—Anon.

* * *

A governor of the Bahamas who was about to return to England promised to do his best to procure from the home government any favor the colonists might desire. And what, think you, was their unanimous reply?

"Tell them to tear down the lighthouses! They are ruining the colony."

The men were wreckers and therefore hated the light!

What were all the early persecutions of Christians but desperate attempts to tear down the lighthouses? But the light of God's Word still shines, contrary to Voltaire's predictions, who said he had gone through the Bible forest and cut down all the dead trees, and though priests might stick the trunks again in the ground they would never grow. He meant he had killed the Bible once for all, and Christianity would soon be forgotten. But Voltaire himself is well-nigh forgotten, and his house and his printing press have been used to print and store the Bible, which has far greater circulation today than ever before.

How Is the Work of the Missionary Changing?

Luke 10. 25–27. May 31, 1931

The most unchangeable feature of missions is the heart of Jesus Christ. The most changeable feature is the new methods of revealing that heart to non-Christian people.

When Alexander McKay, missionary to Africa, was asked what he expected to do with engineering (for which he was trained,) in Africa he replied:

"I expect to execute public works such as railways, and use all my powers in all the ways I can to get a point of contact with the African. Even if through their ways of getting pleasure I can help remove prejudice and promote good feeling toward missionaries I will not count my time lost."

He found the section of Africa where he labored heathen, and died leaving it Christian. He was a pioneer in the modern missionary service not only in method, but spirit.

A Hindu college principal said to a missionary:

"There is growing up in India a Christ-cult entirely apart from the Christian church, almost under its opposition. The leading ideas of this cult are love, service and self-sacrifice."

In the preface of some foreign textbooks were found these words:

"We find that the blessings of discovery, science, education and the best forms of amusement have all emanated from the Christian religion. The best books, the best schools, and most helpful ideas for our happiness have had their source in Christianity, and been handed to us by the educational missionaries."

Said a non-civilized man in a non-Christian land to a missionary who suggested a needed trail:

"Never since our rivers ran into the sea was there such a thing dreamed of as that we should make a road for other people!"

To substitute selflessness in the heart of such selfishness has been and is now our missionaries' service. God bless them every one!

❖ SELECTED THOUGHTS FOR THE QUIET HOUR—MAY, 1931 ❖

FRIDAY, 1st. *They that wait upon the* LORD *shall renew their strength. Isaiah 40. 31.*

There is nothing that so refreshes the entire man as deep, quiet waiting upon God. Every other refreshment may be welcome, but it is only partial, and will leave some weary power still impaired. Get the soul restored, and every part of the being will feel the mighty influence of its rejuvenation!—J. H. Jowett.

SATURDAY, 2nd. *In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God! Philippians 4. 6.*

A man who had a thrilling experience with an octopus said, "You do not realize how many arms an octopus has until you have to fight one." So men fail to realize how great an enemy worry is until they have been caught in its clutches and then try to get away.

SUNDAY, 3rd. *Gird up the loins of your mind! 1 Peter 1. 13.*

Gird up the faculties of the mind! Set before them the high end of your duty, and at once every power of body and will and emotion unites to bring about the accomplishment of the task! We must redeem our powers and so beget new moral energy for God's work.—W. S. Bruce.

MONDAY, 4th. *That on the good ground are they which in an honest and*

good heart, having heard the word, keep it and bring forth fruit with patience. Luke 8. 15.

Those last words of our Lord's interpretation of the Parable of the Sower are most significant. Indeed, they give a bird's-eye view of life, for it is not so much what we do as how we do it that tells our character, and God looks for the spirit of our words and deeds as interpreting the things we do and the words we speak. "With patience!" Alas, we are so impatient that often we wear ourselves out and accomplish nothing!—Floyd W. Tomkins.

TUESDAY, 5th. *Bless the Lord, O my soul, and all that is within me bless his holy name! Psalm 103. 1.*

We cannot afford to live without finding in our religion that which stimulates and develops the emotions. All that is within us is to bless the Lord, and we cannot afford to have the heart chilled, the feelings paralyzed.—Mark Guy Pearse.

WEDNESDAY, 6th. *Nevertheless we according to his promise look for new heavens and a new earth, wherein dwelleth righteousness. 2 Peter 3. 13.*

If our prayer is based on a divine promise we have an irresistible purchase with God, for we can put our finger on his own word.—Joseph W. Kemp.

THURSDAY, 7th. *Such as I have give I thee! Acts 3. 6.*

One smile can glorify a day,
One word new hope impart;
The least disciple need not say
There are no alms to give away
If love be in the heart.
—Phoebe Cary.

FRIDAY, 8th.—*We would see Jesus! John 12. 21.*

Is this thy condition, my reader, at this moment? Hast thou but one desire, and is that after Christ? Then thou art not far from the kingdom of heaven!—C. H. Spurgeon.

SATURDAY, 9th. *Our light affliction, which is for a moment, worketh for us more and more exceedingly an eternal weight of glory. 2 Corinthians 4. 17 (R. V.).*

It is good to know that there is a purpose in affliction. It worketh for us, in our service, on our behalf. It is the instrument and agent of my Father in heaven. By it he would teach my mind, would soften and expand my heart, would give new robustness to my faith, would add vigor to my prayers.—Alexander Smellie.

SUNDAY, 10th. *From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Timothy 3. 15.*

The schools where great virtues are taught are the home and the church. Where one fails there is a great loss. Where both fail there is tragedy!—Stringer.

MONDAY, 11th. *As much as in me is I am ready to preach the gospel to you that are at Rome also. Romans 1. 15.*

Everything around us is intensely alive. Life is earnest, death is earnest, sin is earnest, business is earnest, knowledge is earnest. God forgive us if we alone are trifling in the white heat of this crisis time!—A. B. Simpson.

TUESDAY, 12th. *Who knoweth whether thou art come to the kingdom for such a time as this? Esther 4. 14.*

This is the heart of the Christian belief in God's overruling providence. He has brought each of us to the kingdom for such times as those in which we live. Every age has its peculiar problems and difficulties, and needs a peculiar witness and service on the part of God's people.—J. Stuart Holden.

WEDNESDAY, 13th. *Elijah prayed again. James 5. 18.*

Promised blessings must be sought for in continual prayer. The reason we so easily grow weary and so soon cease from praying is that we are not sufficiently in earnest for the blessing we implore. Alas, how lacking in white-heated intensity is much of our modern praying!—Joseph W. Kemp.

THURSDAY, 14th. *When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew) . . . John 2. 9.*

Is it not often so with us? People do not know whence the blessings come which glide so softly into their hearts. We drink the cups which God fills for us with heavenly sweetness, we receive the gifts which are brought down to us from the very throne, yet ofttimes we do not know whence these things come, nor recognize the divine presence that works so close beside us.—J. R. Miller.

FRIDAY, 15th. *Your heavenly Father knoweth that ye have need of all these things! Matthew 6. 32.*

Your Father knoweth all the crowding needs
That make a burden for the anxious heart,
And he who ev'ry chirping sparrow feeds
Will not forget to play a Father's part.
Who doubts his love a needless sorrow soweth:
Your Father knoweth!
—Frank J. Exley.

SATURDAY, 16th. *Avenge not yourselves, . . . for it is written, Vengeance is mine, I will repay, saith the Lord! Romans 12. 19.*

Have nothing to do with dealing out penalties to men who have wronged you! God's mills grind slowly, but they grind exceedingly small, and there is no coward, or sneak, or base man, or sharp-eyed, clever-fingered thief, who has done you wrong that shall not, if he do not repent, be ground to powder.—Joseph Parker.

SUNDAY, 17th. *And thou saidst, I will surely do thee good! Genesis 32. 12.*

Oh, the force of that plea! He was holding God to his word. The attribute of God's faithfulness is a splendid horn of the altar to lay hold upon, but the promise which has in it the attribute and something more is a yet mightier holdfast, "Thou saidst." And has he said, and shall he not do it? Search God's word through, and compare it with the experience of God's people, and you shall find the two tally from the first to the last! If you have a divine promise you need not plead it with an "If." You may urge it with certainty.—C. H. Spurgeon.

MONDAY, 18th. *We have not an high priest who cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin. Hebrews 4. 15.*

Here are our tempted lives, and here, right in the midst of us, stands our tempted Saviour. If we are men we shall meet temptation as he met it. Every temptation that attacks us attacked him, and was conquered.—Phillips Brooks.

TUESDAY, 19th. *Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever! Revelation 1. 5, 6.*

At the beginning of John's vision came the story of redemption. Salvation from sin makes the glory of heaven. The voices of the redeemed sing in grateful adoration.

WEDNESDAY, 20th. *Let us draw near with a true heart in full assurance of faith! Hebrews 10. 22.*

Almighty God is to be waited on every day with a childlike confidence that he will reveal himself as God to work out in us all the purpose of his will. Everything depends on giving almighty God his place, on yielding our whole life to his service and his working in us; and then the conscious assurance that his mighty power will work in us what is to us impossible.—Andrew Murray.

THURSDAY, 21st. *All my springs are in thee! Psalm 87. 7.*

I thirst for springs of heavenly life,
And here all day they rise:
I seek the treasure of thy love,
And close at hand it lies:
And a new song is in my mouth,
To much loved music set:
Glory to thee for all the grace
I have not tasted yet!
—Anna Waring.

FRIDAY, 22nd. *If ye love me, keep my commandments! John 14. 15.*

There lies our ideal! We are to make love the foundation of our obedience and the inspiration of all our words and deeds. It is the measure by which our Christianity is tested. To love God because he loves us and his love draws our love is to gain that perpetual comfort and satisfaction in life which come from above.—Floyd W. Tomkins.

SATURDAY, 23rd. *The Lord hath been mindful of us: he will bless us. Psalm 115. 12.*

There is nothing so quickens hope as a journey among the mercies of our yesterdays. The recollection of God's goodness always makes summer even on the wintriest day.—J. H. Jowett.

SUNDAY, 24th. *The eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of them whose heart is perfect toward him. 2 Chronicles 16. 9.*

It is amazing that earnest Christians who attend to their daily work with all their hearts are so content to take things easy in the service of God. They do not realize that, if anywhere, they should give themselves to God's service with all the power of their will. In the words of our text we get an insight into the absolute necessity of seeking God with a perfect heart.—Andrew Murray.

MONDAY, 25th. *Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see! John 1. 46.*

Nathanael spoke of Nazareth, and could not believe that any good could come out of it. Prejudice may work in us also. Christianity awakens all kinds of prejudice,—prejudice of birth, of position, of education, of earthly taste. The manger, the homelessness, the cross, all awaken prejudice: and prejudice may lead to our damnation. Plain words, yes, plain because ruin should never be decorated, hell should never be decked with tempting flowers!—J. Parker.

TUESDAY, 26th. *Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward! 2 John 8.*

As each day comes and goes let us put away in the savings bank of eternity its treasures of grace and victory, and so be conscious from day to day that something real and everlasting is being added tc our eternal fortune!—A. B. Simpson.

WEDNESDAY, 27th. *Pray without ceasing! 1 Thessalonians 5. 17.*

Prayer is more than a kneeling and asking something of God. It is more than expecting and claiming what we ask. What we need is to get into the presence of God, the hallowing touch of his hand and the light of his countenance.—Mark Guy Pearse.

THURSDAY, 28th. *For to me to live is Christ, and to die is gain. Philippians 1. 21.*

We find Paul expressing a sublime and holy indifference to the question of life or death. His only object in wanting to live is to be a blessing.

FRIDAY, 29th. *Wherefore, my beloved, . . . work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his own good pleasure. Philippians 2. 12.*

The apostle affectionately enjoins us to work our salvation out, not in. And the reason he gives why we should work it out with fear and trembling is that it is God who worketh in us both to will and to do of his good pleasure. If it is God who worketh in us both to will and to do, what have we to do but to cease trying to work in ourselves altogether, and trust God to do it for us?—W. E. Boardman.

SATURDAY, 30th. *Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, . . . Ephesians 3. 20.*

Many Christians have never learnt to know with what an almighty power God is willing to work in them. They have never learnt to know how completely the Holy Spirit can take possession of a man utterly given up to God; how really Jesus Christ can literally dwell and live his life in the heart fully surrendered to him.—Andrew Murray.

SUNDAY, 31st. *My sheep hear my voice, and I know them, and they follow me. John 10. 27.*

This is spiritual discernment. We may test our growth in grace by our expertness in detecting the voice of our Lord. Discernment is followed by obedience.—J. H. Jowett.

BIBLE NOTES FOR DAILY DEVOTIONS—MAY, 1931

President W. Douglas Mackenzie, D.D., Hartford, Conn.

FURTHER TEACHINGS OF JESUS

Friday, 1st. Matthew 13. 1–8.

1. In a former month we considered the teachings of Jesus in the Sermon on the Mount, Matthew 5 to 7, and in his charge to his disciples, Matthew 10, and in the marvelous utterances of the divine wisdom in Matthew 11. In chapter 13 we have another group of the Master's teachings. They consist of parables, and they are addressed to the crowds who had begun to follow him in Galilee. On one occasion at least the people were so numerous and so enthusiastic as they crowded upon him to hear him that he stepped into a boat and sat there, a few feet from the shore, so that his voice might carry to those who were furthest from the water.

2. The Parable of the Sower is the outcome of his own experience as a preacher. It shows that he has already measured the limits of his present popu-

larity. He knows that all this tumult and applause may easily disappear. He knows that the seed of eternal truth does not find in all hearts a welcome. For he has already seen some of those forces at work which destroy that seed and bring all his endeavors to nought. It is, therefore, with a note of pathos that he describes the failure of the seed which fell on the hardened pathway through the grain field, or those grains which fell on shallow or weedy soil and had only a short and fruitless stalk to show for the sower's toil.

3. But we must not imagine that Jesus meant that three-quarters of the seed perished. As he looked across those miles of cornfields that stretched back from the shore near Capernaum he saw that far the most of the seed fell on good soil: only patches here and there perished. The harvests as a whole were abundant on those shores. But the heart of a Saviour yearns over the men who would prove fruitless, the wasted lives, the selfish hearts, the careless souls.

O God, grant in our day that all who sow the seed of the kingdom in Christ's name may have his sympathy, his patience, his unwearied love! Amen.

Saturday, 2nd. Matthew 13. 9–17.

1. When we compare verses 14 and 15 with the corresponding passage in Mark 4. 10–13 we have some difficulties of interpretation. In the latter our Lord of his own accord explains the purpose of his use of parables. In the former his explanation is in answer to an inquiry as if the inner circle of his disciples had been surprised at this method of teaching. The explanation is based on a passage in Isaiah where the prophet uses future tenses to describe an actual condition. The people were heavy and dull and blind, and that is described as if God had intended it to be so. But according to Matthew (verse 13, Revised Version) Jesus said, "I speak unto them in parables BECAUSE they are blind and deaf and dull of understanding."

2. The extreme pedagogic values of a parable are clear. Where doctrinal language is used, or direct moral precepts are urged, the average mind is unaroused and unconvinced. But when the truth is set forth in a picture or a story, interest is intensified, the personal will is aroused to discover the meaning, and so it penetrates far deeper into the soil. And the parables of Jesus have become for all truth-seekers "current coin."

"For wisdom dealt with mortal powers
Where truth in closest words shall fail,
When truth embodied in a tale
Shall enter in at lowly doors."

We praise thy blessed name, O Lord of wisdom and love, who didst clothe thy truth in loveliness of perfect words and perfect deeds! Amen.

Sunday, 3rd. Matthew 13. 18–23.

1. What a variety of forces are actually fighting against the purpose of God! And those forces are in our own human hearts! Out in the physical world there seems to be no resistance to his will. There the creator has his own way with the mightiest suns, the vastest constellations. In the world of living things on the surface of our little planet we can see no signs of rebellion; all are plastic to his will. But in us who are supposed to be the crown of his creative power on this earth, in us how much there is which is opposed to that same divine creative will!

2. Jesus vividly pictures some of the phases of human hostility to the kingdom of God. First we have his image of the beaten path, the heart hardened by purely external and worldly interests, the heart that cannot or will not even for a moment take in the message of God. Jesus has wasted many words on that kind of heart. Then there is the shallow heart which trifles with the divine message, plays with it on the surface of other harder interests just below the surface of a professed religion. And we know the temptations of the over crowded life, whose spiritual interests promise well for a while till they are stifled by other cares and interests.

3. What a relief to turn to the thought of the "good ground," what Luke calls "an honest and good heart"! There the message of Jesus is received by a thoughtful, sincere, earnest mind. It takes deep root, the soil is cultivated so as to kill out the weeds and stones of selfishness and worry. And the Lord of the human harvest has his supreme joy.

O God, searcher of all hearts, lover of all souls, deliver us from all habits of thought and evil interests that prevent the growth of the divine life! Through Jesus Christ. Amen.

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

Monday, 4th. Matthew 13. 24–30.

1. We have seen that the Parable of the Sower is the answer to a question about the efficacy of the truth. How is it that the preaching even of Jesus himself produced so many different results? The answer is found by him in the different qualities of the human soil over which he had scattered the word of the kingdom. In the Parable of the Tares our Lord deals with another problem which presses hard on the minds of many thoughtful people. It is the presence of evil in the world, and its appearance even within the circles of sincere religious folk.

2. But especially are we often troubled by the obvious fact that there is so much of sin in the life of the church of Christ itself. "Alas!" says Marcus Dods, "the failure of the harvest of God is in many respects even more conspicuous in the church of Christ than in the non-Christian world. . . . Where is there to be found a more passionate greed of gain, or a more self-indulgent luxury, or a more thorough-going worldliness than among the masses of the trading Christian races?"

3. The first thing we as Christians have to do is to confess humbly and sincerely that in our own local congregations there are poisonous tares as well as most nourishing wheat. Nay more, we must confess the tares in our own individual hearts and lives! For only by such widespread confession can the enemy of Christ be defeated.

"*My sins, though great, do not surpass*
The power and glory of thy grace;
Great God, thy nature hath no bound,
So let thy pardoning love be found!"
Amen.

Tuesday, 5th. Matthew 13. 31, 32.

1. There has been much discussion for about forty years of the question whether Jesus did or did not expect the final close of human history in his own generation. Was he like those, called apocalyptists, who were eagerly expecting that Day of the Lord when the heavens and the earth would be consumed and a literally new heaven and new earth would be created forthwith? There are certain words of his which seem to indicate that "this generation shall not pass away" till all his highest descriptions of the kingdom of God would be fulfilled.

2. That some of his apostles afterwards believed that he would return to consummate all things in their own lifetime is undoubtedly true. But there are certain parts of his teaching which prove that our Lord knew that it would take a long time for the kingdom of God to reach its fullest development in our world. The parables of the Mustard Seed and of the Leaven are in that department of his teaching.

3. The picture of the mustard seed is here to encourage all who are working for the extension of the kingdom. Jesus saw how small was the seed he was planting in the great field of the world. He saw that time would be required for it to grow to large dimensions and be the refuge and joy of all mankind. We must not depend on mere numbers, for Jesus saw in his little group of disciples a vitality, a divine energy that must prove mightier than all opposition. The church is still small, but it has life, the very life of God within it.

Let us pray that all Christian workers may have the faith of their Master in the invincible gospel, the seed that shall become a great tree!

Wednesday, 6th. Matthew 13. 33–35.

1. The Parable of the Leaven takes us into a domestic scene to illustrate the work of the gospel in the world. When the leaven is "hidden" in the big mass of dough it is left to work from particle to particle with that irrepressible power of life itself. The whole mass is thus assimilated to a new type. It is, to use a good old word, "regenerated," and is possessed of new values.

2. As we have seen in the Parable of the Tares there are those who believe in using force or social pressure or other worldly means for saving or spreading the truth. There can be no greater insult to the Spirit of Christ than that. It is a direct defiance of the method which God employed when he appointed his Son to endure the cross for the world's life. The Parable of the Leaven asserts that it is by personal influence, particle in contact with particle, that the mighty transformation of the world is to take place.

3. Hence we Christians must be "mixed" in with the non-Christian world. We must not like some sects try to be separate from our neighbors, or disown our social and political responsibility. Society and government can never reach their ideals unless the followers of Christ are living purely and working faithfully in their midst to assimilate the whole mass to the Spirit of God.

Almighty Creator, ruler of all men, grant unto all who profess themselves Christians that they may live purely and faithfully in all the natural relations of life! In Christ's name. Amen.

Thursday, 7th. Matthew 13. 36–43.

1. A most vital and ever present problem was raised when the servant of the farmer asked whether he wished them to go and pull up all the tares in the field at once. They were impatient for action. But their master had a wiser outlook on the facts than they had. If there had been only a few tares an immediate attack on them might have been possible. But the enemy had been thorough, and covered the whole field with the poisonous seed. The stalks of darnel could not be pulled up without tearing the roots of the wheat also.

2. There are to this day men and women who think it possible to remove all the unworthy members of society and leave only the good. In the church they become eager to exclude from membership those whom they believe to be unfaithful in creed or in practice. It is hard for them to see the impossibility of that policy. But from the pope of Rome to various officials even in Protestant churches the idea is held that it is their duty to discriminate between true and false Christians and act accordingly.

3. That there must be some true measure of church discipline is true, but Jesus in this parable has warned us against the use of force and persecution in the name of Christian truth. He would have us cherish a deep faith in the coming of that day when divine authority and not human prejudice shall separate the evil from the good. In the meantime the wheat and the tares must grow together.

O Lord of all hearts, we pray for grace, that seeking thy mercy for the tares in our own hearts we may exert a divine love towards the evil and the good around us! Amen.

Friday, 8th. Matthew 13. 44.

1. How varied were the interests of Jesus as these are reflected in his parables! We have had the sower, the large farmer with his servants. Now we are taken into the world of merchandise for illustrations of the kingdom of heaven. In the two earlier parables the value of the kingdom is taken for granted, but no standard is set up to determine that value. But in the Parables of the Hid Treasure and of the Priceless Pearl it is the supreme value of the gospel and the new life that is dealt with.

2. In the Parable of the Hid Treasure we are left free to picture the kind of man and his circumstances who stumbled upon his great discovery. He may have been a small farmer with a field of rented land, where his ploughshare struck upon a buried chest, which he saw at once must contain articles of extreme value. Or he may have been walking through a neighbor's field when his eye caught the unexpected glint of precious metals. Jesus does not enter upon the ethics of this man's conduct to discuss whether he was perfectly honest or fair to the owner of the field. That is a problem which confronts most business men today, and it is full of tangles. What the great teacher is concerned with is the fact that this man sold all he had to buy that field.

3. Thus do many stumble on the glory and richness of the spiritual life! The story of evangelism is crammed full of such incidents. A man may be living a selfish, dull life, or even a vicious and adventurous life with no serious thought, when all at once the spiritual universe is opened to his gaze. Christ comes to him with all his glorious wisdom and love, and the man gives up all his past for the possession of Christ.

Take our hearts, our lives, our dearest treasures, O Christ! We surrender them to thee. Amen.

Saturday, 9th. Matthew 13. 45, 46.

1. The second picture is of a rich and successful business man. He deals in pearls, and has discovered where there is one perfect and costly specimen. He knows to what prince he can promptly sell that pearl at a large profit. Now he had carefully bought his stock with much bargaining and with careful scrutiny of each pearl, and expected to sell them all again individually or in small groups with good returns. But that great pearl changes everything. He will rapidly dispose of them all for the larger profit which that one specimen will yield.

2. This is a picture of the man who has always been in search of the pearls of life. He has had his eye on higher and ever higher things. He has never

been content with selfish or sensual satisfactions. As Marcus Dods put it, he prefers knowledge to money, deeper love to casual friendliness, a pure conscience to the praise of men. "He must always have what is beyond and best."

3. And so, when the love of God appears within our reach, remember that "we have it not at all unless we have given all for it. . . . If you do not really desire the kingdom more than aught else, then you have not found it. . . . If you have this treasure, do not murmur at the price you have paid for it!"

Take my love! My Lord, I pour
At thy feet its treasure store!
Take myself, and I will be
Ever, only, all for thee!

Amen.

Sunday, 10th. Matthew 13. 47–52.

1. Once more Jesus is teaching us about the mingling of the good and the evil in our world. As in the Parable of the Tares he emphasized the fact that this mingling is inevitable and must be endured, here in the Parable of the Net his emphasis is on the fact that there will be a final separation. That also in the plan of the moral universe is an inevitable event. Not forever can the deliberately sinful and the deliberately righteous be confused with one another. The net of this world's life has included them together, but on a certain shore the final decision and separation will be made.

2. There is in us all a steady though slow movement towards a character that is fixed, a will that cannot change, a heart that loves its object inalterably and forever. No good psychologist can deny this, and no one who is wise will shut his eyes to a fact so awful and so glorious.

3. There is mystery impenetrable in the great fact of full human responsibility, of free will, in relation to the will of God. We must rest the whole weight of that mystery on the other fact of eternal holy love. The latter is the origin of the former. It is holy love that will draw that net of human life to the shore and deal with us as we are found to be bad or good.

Our Father who art in heaven, thy name is involved in our destiny, and therefore we say with endless hope, Thy will be done! Through Jesus Christ our Lord. Amen.

Monday, 11th. Matthew 13. 53–58.

1. While using his usual formula when he closes a collection of the sayings of Jesus (53) the writer makes some illuminating comments on the effect produced by the words of the Master. The effect was peculiarly astonishing and unexpected at Nazareth, where his family had been so well known and he had lived in ordinary business and social relations with the community.

2. The exclamations of those people is eloquent testimony to the extraordinary nature of his words and his works. Here he is, exercising powers over disease which are manifestly superhuman, and here he is, uttering words which are of such power and wisdom that all their minds are swayed as fields of corn bow before the wind. They had seen him grow up as a boy, begin his work as a tradesman. Many of them had employed and paid him to make their ploughs and their yokes. How could they be expected to bow before him as a teacher sent from God?

3. Can we see and feel how his heart must have been wounded by the indignant rejection of his neighbors, and even of some of his own family? He takes refuge in a strange general principle that it is usual for a prophet to be rejected by those who had been familiar with him ere he entered on his divine mission. But the fact that this is a human characteristic must have deepened the sadness of his soul.

We beseech thee, O Lord God of the human heart, to turn our fellow men from unbelief to a humble and joyous faith in Christ! In his name. Amen.

Tuesday, 12th. Matthew 18. 1–6.

1. In the parallel passage in Mark (9. 33, 34) it is said that Jesus discussed this question of rank among his followers because the disciples had been disputing as to their order of preëminence. According to Matthew something had aroused in their minds the question as to the basis of promotion or honor in the kingdom of heaven, and they asked him about it. His answer was given by calling a little child (Mark says he took him in his arms,) and using him to illustrate his teaching.

2. What Jesus in effect told them was that they did not seem to know what real greatness is. In another later incident (Matthew 20. 20ff.) he told them that the power of earthly rulers is not real greatness. That is a truth which it takes a lot of thinking and a lot of grace for us to grasp with real insight. Who is greater, really greater than another man? Jesus would lay low all the vulgar standards of wealth or power, even of genius and fame.

3. The man in whom the character of Jesus has been found, he is the great man. But he will begin by turning his back upon all other standards, and he will begin by having the simple unassuming spirit of an unspoilt child. Yet, alas, how soon they are spoiled, and how utterly we all have been spoiled! For who of us has this mind of Christ?

O Father of an infinite majesty, behold our tawdry mind and forgive it! Behold our empty hearts, and fill them with humblest love for thee! In Christ's Spirit. Amen.

Wednesday, 13th. Matthew 18. 7–9.

1. In verse 6 we have a stern warning against those who should exert any deliberate and harmful influence over "these little ones." In the corresponding passage in Mark (9. 42) the reference is not to actual children, but to those who are children in faith and the spiritual life. A solemn "woe" is pronounced upon any who should cause them to stumble. The original word for "offence" or "stumbling-block" means a trap-spring, the piece of wood in a trap for wild animals on which food was placed. When the food was touched the trap was sprung. So may souls be entrapped, all unaware of their danger, when they are induced to accept false teaching or are lured to deeds of shame.

2. Where is the trap that Satan has laid for me? That is a question we may all put to ourselves. For in us all there is some prevailing tendency to sin, some healthful instinct that we have allowed to become a moral cancer. If we know what that is, Jesus says, there is only one thing to do with a cancer: cut it out, burn it away, get rid of it utterly at all costs!

3. How thankful we must be that our Lord is so faithful and so severe! His gentleness is the kindness of one who loves and knows us in our weakness. His sternness is the faithfulness of one who holds us responsible and will not let us forget that tremendous fact.

O Lord of justice and of love, be thou the Lord of our inmost hearts, that the sources of our life may be pure! For thine own name's sake. Amen.

Thursday, 14th. Matthew 18. 10–14.

1. We have before us in this chapter a collection of sayings that must have

been uttered by our Lord on separate occasions. For example, the Parable of the Shepherd in verse 12 is given under different circumstances in Luke 15. But the great words of verse 11 are also recorded by Luke in quite a different connection (19. 10). Here, starting out with the lovely words about the love of the eternal Father for every little child, the evangelist puts before us other words of Jesus which all illustrate that infinite fatherhood.

2. "The little ones" (10, 14), the lost man (11), the lost sheep (12, 13), they are all objects which the hard or the careless heart might ignore. Little one? Who would trouble about a few little ragged urchins? A lost man? Perhaps a shiftless hobo, perhaps a reckless gangster, perhaps a cruel, selfish embezzler, who would take any trouble for such a despicable creature as that? One lost sheep out of a great flock of one hundred, who would hunt the mountains wild and bare for the one foolish bleating wanderer? These questions are put by the human heart, and Jesus gives the divine answer in these verses.

3. What a love it is that he depicts for us in answer to these doubts which are expressions of our own human hardness of heart! God so loves the obscurest little one, the raggedest man, the stupidest human sheep, that he gave his own Son to win and save them all.

When our hearts are heavy before the darkness of the world's sin and in the feeling of our own disgrace grant us, O Lord Christ, a fresh vision of the Father's love in thine own blessed words! Amen.

Friday, 15th. Matthew 18. 15–18, 21, 22.

1. We hear people speak about church quarrels as if they are surprising things. They are indeed shameful and regrettable, but for those who know human nature they are not surprising. Our Lord foresees them and gives here some words of counsel about them. If one member of a church feels himself wronged by another he must not go about nursing his grudge. He must have it out in that frank and open fashion which the whole atmosphere created by Christ's spirit demands. If the wrongdoer resents being spoken to, his brother in Christ must take one or two others and have a still more thorough conference on the subject of complaint. If the wrongdoer is still stubborn, then he proves himself no true member of the Christian society. He makes himself and will be recognized as an outsider.

2. But this does not mean that the spirit of forgiveness is to die in the other man's heart. Peter raised that point, and Jesus answered him (22) in words which really mean that there must be no bounds to our readiness to forgive the man who wrongs us. How many of us can stand that test of Jesus?

3. And behind it all there is the supreme fact of the forgiveness of God. Only his pardon gives any meaning or power to this command that we must pardon. If God does not forgive, why should man? But if God does forgive me absolutely, then I must forgive without measure.

Let us pray that the world may so receive the forgiveness of God that all society will rest its life on that fact!

Saturday, 16th. Matthew 18. 19, 20.

1. On these famous verses we may well use the wise words of the late A. B. Bruce in his famous book on "The Training of the Twelve":

"The promise avails for all persons, all subjects of prayer, all places and all times: for all truly Christian assemblies, great and small. . . . The promise avails for the smallest number that can make a meeting, even for two or three. This minimum number is condescended on for the purpose of expressing in the strongest possible manner the importance of brotherly concord."

2. "Jesus gives us to understand that two agreed are better, stronger, than twelve or a thousand divided by enmities and ambitious passions. It is an obvious inference that if by agreement even two can be strong, then a multitude really united in mind would be proportionally stronger."

3. "We must not fancy that God has any partiality for a little meeting, or that there is any virtue in a small number. Little strait sects are apt to fall into this mistake. . . . The agreement he requires is consent of mind and heart in the ends they aim at, and in unselfish devotion to these ends."

Come, my soul, thy suit prepare:
Jesus loves to answer prayer!
He himself has bid thee pray,
Therefore will not say thee Nay!

Sunday, 17th. Matthew 18. 23–27.

1. We may well take this parable in two parts. It is a parable about the kingdom of heaven, and is addressed to all who have any hope of entering therein. The king was evidently one who watched closely over the transactions of his various ministers. He acts almost like a real business man dealing with his slaves in Oriental fashion. He finds one who had to account to him for the enormous sum of ten thousand talents, that is, twelve million dollars, and was utterly unable to meet the demand. The penalty was that he and all his family should be sold into slavery.

2. Our Lord evidently meant his disciples to understand that we human beings are all thus indebted to God. Whatever the kingdom of heaven means to angels or other similar beings, in our case it means that we are and must be treated as insolvent debtors. That is where we must begin in our effort to understand our position in the moral universe. Twelve million dollars! Even if a man has that in cash to pay his earthly debts, how shall he raise an equivalent to pay his moral debts to God?

3. But our Lord in his wondrous, royal revelation of that kingdom presents another astonishing, thrilling fact. When that debtor fell down in lowly homage and pled for mercy, even making the mad promise, "I will pay thee all," his king took the will for the deed. In great pity he completely absolved him from that crushing burden. There is Christ's picture of God! There is the very Word of God speaking to us all! And he is the world's guarantee of that limitless mercy of our Father in heaven.

Lord, forgive me day by day
Debts I cannot hope to pay,
Duties I have left undone,
Evils I have failed to shun!
Amen.

Monday, 18th. Matthew 18. 28–35.

1. When we pass to the second part of the Parable of the Debtors it is as if we went from light into darkness, or from a peaceful haven out to a raging sea, or from a love scene to one of hate and fury. We are instantly indignant at the cruel and relentless heart which can turn from tears of gratitude to his royal master for the canceling of a twelve-million-dollar debt to speak words of wrath and utter doom to a fellow servant who owes him a miserable $17. Surely our approval goes out to the other servants who were roused to a white heat of indignation! If that man

had not been himself forgiven they would have thought nothing more of his sending a man to prison for $17 than that it was what every debtor had to expect if he could not pay.

2. So it is today. Irreligious people don't expect high standards of conduct from each other. They watch each other at every step, expecting to be taken in at any hour of business unless they are on the watch. But if a man professes to be religious, then any departure of his from a true standard of honor is at once treated as if it were doubly tainted.

3. If a man professes that God has forgiven his sin, men expect from him a life based on that fact. And especially does Jesus demand of Peter and all his disciples that they shall forgive without measure because their own sins have been forgiven by the measureless grace of God.

Pardon, Lord, and are there those
Who my debtors are, or foes?
I, who by forgiveness live,
Here their trespasses forgive!

Tuesday, 19th. Matthew 24. 1–3.

1. As in chapters 5–7, 13, and 18, so in chapters 24 and 25 our evangelist gathers together a number of the teachings of our Lord. He does not attempt to describe the particular circumstances in which the several sayings were uttered. But there is one feeling which runs through them all. Their glorious Master knows well that his days are few, and his disciples are sometimes impelled by his tone to ask questions which reveal their growing anxiety as to his future and theirs. According to the parallel verses in Mark's Gospel (Mark 13. 1–4) the sayings of Jesus began first when the disciples called his attention to the splendid, solid buildings of the Temple; and further where a small group came to him apart with an eager demand to know when the great crisis which he prophesied would break upon the world.

2. As to the first point Jesus told them, no doubt to their horror and dismay, that those buildings would one day be utterly destroyed. One can imagine their confusion of mind at this confident, dreadful prophecy. They did not realize as he already did that the fierce hatred of the Jews against the Roman empire must issue in war, and a desperate war could only result in the utter ruin of the Temple as the center and symbol of Jewish fanaticism.

3. "When? When?" was the cry of their hearts. Evidently their Master was looking forward to that consummation of all things, the close of one age and the opening of another in the world's history. As we shall see, the reply of their divine teacher was not meant to satisfy or stimulate mere animosity. Suffice it to know that the perfect will of God is in control of destiny!

Let us pray that even from the destruction of Jerusalem we may learn that love and not hate should rule all hearts!

Wednesday, 20th. Matthew 24. 4–14.

1. It is no pleasant picture of the smooth progress of humanity which is here described to the disciples by their Lord. History is not made without blood and tears, toil and heart-break. Nor is the kingdom going to be established by sudden cataclysms of the divine omnipotence, as many of the contemporaries of Jesus were prone to picture it. Rather does the great leader open the prospect of a prolonged and often fierce struggle between the forces of good and evil. The field of battle is the human soul with all its emotions, passions, ambitions, prejudices and decisions.

2. The disciples are forewarned that many persons will appear who claim to be "the Christ." That prophecy has been abundantly fulfilled down to this hour, when a young man from India is heralded by Mrs. Besant as the Messiah! Such superstitions will be accompanied by successive periods of warfare and mutual hatred among the nations. Even in the church itself there will arise disorder and strife and vicious lives, and the divine love will seem faint and on the edge of death.

3. But their Lord does not prophesy such dreadful events to daunt their souls, but to steel their hearts for great heroism. The call to endurance is ringing with grace and the music of a great hope. Christianity is a religion for heroes, for people who even in the humblest walks of life prove themselves kin to the saints and the martyrs.

In the perplexities of our day and generation revive thy church by the power of thy Holy Spirit, O Lord, and keep all hearts faithful to thee! Amen.

Thursday, 21st. Matthew 24. 15–28.

1. There are many difficulties which scholars have to face in attempting to work out the relations of Matthew, Mark and Luke in their reports of those tremendous utterances about the destruction of Jerusalem and the consummation of "all things," but for our present purpose we must be content to take the report as it is before us in Matthew. History has given us no record of a more miserable experience than that which prevailed in Palestine for well nigh 30 years. On the one hand there was the undying hatred of the Jews for their Roman rulers. On the other hand there was the bad story of a succession of cruel and corrupt governors (except Festus), who made life miserable for a people whom they despised.

2. When the closer investment of Jerusalem began in the year 66 A. D. the Romans were at first held off by the desperate courage of the defenders, and at last were aided by the fact that the Jews began fighting among themselves. The scenes enacted in the last stages of the siege were horrible in the extreme. The Christians had fled to Pella, and there the Jerusalem church continued its history for a long time (16–21).

3. In such times of horror and moral stress all manner of superstitious ideas spring up and spread. War creates a mental chaos when poor human nature goes wild. Even in this century we have seen how the catastrophe of a great war can shake all standards and drive many souls into the darkness of unbelief.

We may well pray that for us these days of confusion may be shortened and the heavenly mind of Christ rule our world.

Friday, 22nd. Matthew 24. 29–35.

1. While Jesus has warned his disciples that many false Christs will appear, he also bids them hope for his own presence. The language employed throughout these passages is the often lurid imagery in which the Jews were accustomed to express their anticipations of the dread Day of the Lord. We have many passages of the same kind in the Old Testament. It is imagery through which we are to see moral and spiritual realities rather than outer physical events. It is one way of expressing the fact that God is the true ruler of history, the lord and director of the heavens above and of the earth beneath, and of the destiny of man.

2. It is important to see that certain words occur which refer to the world as a whole, to all mankind, and not merely to Palestine and the Jews. The gospel is to be preached in all the world (14),

and all nations are to receive the witness of Christian missionaries. All the tribes of the earth are to see the Son of man coming in his glory (30).

3. For the mind of Christ carries within itself the secret and the assurance that through and beyond all disorder and disaster his word is to win its way, invincible. As one says, "It was in sight of the ruin of all these things that he dared to add, My words shall not pass away!" (35).

No strife shall vex Messiah's reign,
Or mar the peaceful years;
To ploughshares men shall beat their swords,
To pruning-hooks their spears.

Saturday, 23rd. Matthew 24. 36–44.

1. It is a law of human nature that we must (as it were) live on the future. Hope springs eternal in the human breast just because we could not be ourselves and live naturally without it. Hence all religions are concerned with destiny, with an attempt to realize whither we are going, under what auspices our life's journey is being conducted, and how we must now conduct ourselves so that the journey's end shall be duly and wisely accomplished. In the early church, beginning with the immediate disciples of Jesus, this expectation of the future became concerned with the figure of their Lord.

2. Jesus led them to expect that in some future day or age he would once more enter the course of history. He could only describe that consummation in symbolic terms. He could not give a real picture of what would happen. Some disciples from that day to this have been tempted to turn his pictorial language into literal description, and even to try to map out the dates as well as the manner of his "return."

3. Our Lord tried to guard against unholy curiosity about details, a misuse of a glorious hope. He told them that he himself did not know the date of the winding up of earth's history. It is enough to know that in our individual careers there is room for surprise, and therefore for that vigilance of spirit in which we guard against evil and nourish our living faith.

O thou who livest and reignest over our lives, grant us the eager spirit that hopes and the earnest spirit that watches and prays! Amen.

Whit Sunday (Pentecost), 24th. Galatians 5. 16–26.

1. The warfare between the higher and the lower elements in human nature has been known in every land, and has some place in practically every form of religion. But in Christian experience the ancient struggle assumes a new and a most intense struggle. For Christ has made sin a more hideous fact, and the ideals of holiness at once more penetrating and more humbling because more exalted and most pure. Thence arises the inner fierce contest on the arena of every Christian heart.

2. The difference between the struggle of the Christian soul and that of other systems of moral idealism has at least two features of vital importance. The first is that which Whit Sunday celebrates, namely, the coming of the Holy Spirit at Pentecost. Something happened then which has a meaning for a Christian believer. When he becomes a believer it is because the divine Spirit has laid hold of his conscience, heart and will. Henceforth his life is not that of a mere human unit: it is the life of God in a living human soul.

3. A second feature is that Christ is before his mind constantly as at once the revealer of his ideal self and the object of his highest ambition. The fruit of the Spirit (22) is the mind, character, image of Christ reproduced in each believer's personal qualities, personal experiences, personal achievements.

Come, Holy Spirit, heavenly dove,
With all thy quickening powers!
Come, shed abroad a Saviour's love,
And that shall kindle ours!

Monday, 25th. Matthew 24. 45–51.

1. The temptation is both insistent and subtle to act as if there is to be no return of Christ. Do we believe that this event is to be an outward physical event, or is to take some other unimaginable form? The present writer has always felt that we ought to learn about the second advent by remembering the relation of prophetic hope to the first advent. When the Son of God appeared in history, when he was living at Nazareth, when he went about as a teacher and occasionally healed the diseased, when he died on the cross, when after his death he manifested himself to his disciples and then ceased to be visible, no one prophet of the Old Testament and no one interpreter of prophecy had foreseen all that.

2. So it must be when that other event occurs and that new relation of God and man in Christ is established. We cannot possibly picture it, though we may believe that as Christ seems to have taught there is another form of his presence to be realized even beyond the present spiritual indwelling of his Spirit in his church.

3. Once more by a striking parabolic illustration he calls his disciples to be loyal though the time of his absence seems to be long. To every man there comes a definite judgment as to his faithfulness and zeal in the doing of his Master's will, and the reward and the doom are founded on justice.

Let us pray that all of us who believe in the Lord and Saviour of the world may be diligent and faithful, making all we can of his actual presence with us now in the Spirit!

Tuesday, 26th. Matthew 25. 1–13.

1. Dr. Robert Horton has remarked that "this wonderful group of parables —(in chapter 25) The Ten Virgins, the Talents, the Sheep and the Goats,— will account for the prominent place which the second advent occupied in the early church. These words which demand vigilance, fidelity and practical service, enforced by the thought of the returning Lord, not only reverberate through the New Testament, but determined the character of Christianity."

2. The Parable of the Ten Virgins emphasizes the need for wisdom, prudence, or ordinary common sense in our attitude towards the unseen Lord, whose day of return we cannot foresee. These maidens, expecting the bridegroom at or near sunset, are kept waiting till midnight. It is natural, not wrong, that they should take a nap as the weary hours drag past. But when he comes his arrival seems sudden, and at once it is seen that some are not prepared. "They are all Christians, but some are true Christians and others are not." If he had come early they would all have been ready. "The tarrying tests them."

3. "It is the truth," says Horton, "that in the grace of inward preparedness each must stand alone. The goodness of another does not avail." And again: "There is a clang of doom in 'The door was shut!' Christ never shrinks from stating the inevitable fact. If we do not preach it, let us learn it!"

O Lord of truth and love, forgive our superficial and careless ways, and grant us wisdom that we may ever be ready for thy call! Amen.

Wednesday, 27th. Matthew 25. 14–23.

1. This parable, says Dr. Robert Horton, "is a necessary supplement to the Virgins. There the idea was only that of waiting, here it is that of working. There attention was directed to the inward spiritual life (oil is symbol of the anointing of the Spirit), here to external activity. Expectant of our Lord, we are not to be slumbering and sleeping, but employing the talents which he has given us to use."

2. It is interesting to note that both here and in Luke 19. 1 the great man entrusts his fortune to the keeping of slaves. He did not trust friends, or even relatives. His slaves were much more likely to be faithful and diligent in guarding his interests. We know how practically all the writers of the New Testament use this term of themselves (Romans 1. 1, 1 Peter 2. 16, James 1. 1, Jude 1. 1, Revelation 1. 1). The Christian man is the property of Christ. He feels dependence, loyalty, and love toward so glorious and kind a master. "It is as honorable to be the slaves of Christ as it is degrading to be the slaves of men or of our lower selves."

3. We must note that even the slave who is entrusted with least has yet a considerable sum in his hands. A talent is about $1250, no mean sum in those days. Each of us is rich indeed in what God has given to us of education and opportunity to build up high characters and render real service to our owner who is our Saviour.

O Lord, give us a high sense of honor in the use of the many and sacred opportunities which thou hast given us for thy service! Amen.

Thursday, 28th. Matthew 25. 24–30.

1. There are those who resent the idea that some people are at the start better off than others. But Jesus faces the obvious fact of life. There is an immense variety in the endowments of men, and no dream of securing absolute equality by any so-called communistic arrangement has the remotest chance of success. Even in the same family we see people gifted with different temperaments, abilities and other qualities of personality. This is the assumption underlying our Lord's parable of the talents.

2. While the men who were more largely endowed were diligent and prompt and therefore successful, the least endowed was lazy and churlish. The excuse which he gave (24, 25) was of course quite illogical, and his attitude only exhibited a careless and selfish spirit. But we have all seen examples of people who take refuge for inefficiency in the statement that they are not so clever as other people, or that they did not have the same chances as some of their acquaintances. "Be faithful with what you have, much or little," is the stern law of life.

3. And the reward? It is to be a guest in the great banquet of the abundant life. Not slaves now are those who have been faithful. Guests in the light of the Lord's smile, consciences clear, records complete, hearts thrilling with his "Well done!"

O God of our hearts and lives, give us that faithfulness now that we may have thy joy in that great day! In Christ's name. Amen.

Friday, 29th. Matthew 25. 31–40.

1. It has been pointed out that in this marvelous picture of judgment "the sentences are arranged in the form of Hebrew poetry." This would suggest that the original words of Jesus had been versified for use in those early days as a kind of anthem, just as we sometimes use the Beatitudes as a chant or sing, "There were ninety and nine that safely lay," as a version of the parable of Jesus about the lost sheep. The evangelist used that as the glorious climax of his arrangement of the teachings of Jesus.

2. When we think of the contents of the next chapters which describe the arrest and trial and horrible execution of Jesus, how wonderful to hear him speak here with the calm authority of his divine consciousness! He is the king (34), the Son of man (31), and he is acting as the judge of all the nations (32). Who can deal with the final worth and destiny of all mankind except the Lord of all? On that throne he acts for God, and he acts as God only can act.

3. It is true that this Gospel was written for Jewish Christians, but it is nevertheless the Gospel which asserts most often in explicit words the universality of Christ's power and authority. At his birth the Magi come from the Gentile world. As he departs from his apostles he commissions them to make disciples of all nations. So here it is all nations that are before his throne. It is out of that fact that we draw our conviction that his gospel is the supreme fact in the world.

O thou who art ruler of all the earth, teach and inspire us to yield our hearts that thou mayest rule completely within our life! Amen.

Saturday, 30th. Matthew 25. 41–46.

1. The sheep and the goats may be mixed together while they are out on the pastures during the day, but when evening comes they naturally divide into two groups and go to their separate folds. So with human beings. They will naturally prove to be of two kinds, and when the day of this life closes they will all go to "their own place." The one group are in themselves heirs of the kingdom. From the foundation of the world, it has been determined by the creator of all that those people who are of that kind shall receive the supreme approval of God, with all that goes with that approval. The other kind, being the opposite of God in spirit, shall have naturally the opposite destiny.

2. What is that difference of character or moral species which inherits such difference of destiny? Jesus says that it consists of spirit. The one kind in all the nations consists of those who have sincere and active sympathy for all the sorrows of their fellow men. The other kind have no such sympathy. This is no narrow basis for judgment. It goes down to the roots of character, and therefore of religion.

3. We know that Jesus Christ is himself the supreme example and the creator of the first and excellent type of human beings. And he is so one with all men that all sympathy for others reaches his heart. When we bless men we bless him.

O fountain of love and pity, fill all the nations upon earth with the knowledge and spirit of thy heart! Amen.

Trinity Sunday, 31st. Romans 8. 1–6.

1. Most of the Christian world have the custom of celebrating what is called Trinity Sunday on the Sunday following Pentecost. It forms the climax of the sacred days which began with Christmas and passed through Good Friday, Easter Day, Whit Sunday. In the great events which are on those days studied afresh in the Scriptures we have the revelation of God which constitutes Christianity.

He has in those events and in him our Lord Jesus Christ, who is their historic center, made himself known as our Father, our Saviour and our very life. The passage before us in the Epistle to the Romans illustrates the way in which from the first the Christian church realized this threefold way of worshiping God. It answers to the threefold way in which God has manifested himself to us.

2. It was Christ who first spoke of God as his own Father in a unique sense. His disciples even before his death probably found themselves thinking of him always, of his words, his spirit, his authority and power over them, when they tried to think of God as their father in heaven. When he was raised from the dead his sonship was made forever clear and supreme.

3. But Jesus Christ was no mere vanished personality. He was manifested again when the great experience of the baptism of the Holy Spirit came upon his disciples. There they realized that the Spirit of God had taken possession of their souls and lives through their relation with Jesus Christ, his Son. Henceforth the Christian faith consisted and consists today in the love, worship and service of the eternal God as the Father, as Jesus Christ the Son, as the universal indwelling Spirit.

Holy, holy, holy! Though the darkness hide thee,
Though the eye of sinful man thy glory may not see,
Only thou art holy: there is none beside thee
Perfect in power, in love, and purity!

OUR BOOK TABLE

INTERESTING BOOKS ON THE BIBLE AND LIFE

Digging Up Biblical History

Hardly a week goes by without the newspapers telling of fresh and thrilling discoveries by archeologists working on all the continents. Of special interest to our readers are the findings of the spade in Bible lands. Here are data that prove the reality and the accuracy of Bible history going back to the earliest narratives, with interpretations by scholars that reconstruct the everyday life of those times in all classes of society from kings to peasants.

We hesitate to trust the newspaper reports. And the periodicals and pamphlets published by the learned institutions that organize the expeditions are too technical and detailed for the average person. Hence we welcome a volume that assembles the facts and their significance in such a way that any Bible student can sit down with his Bible and become posted on all this new material that establishes his reliance on the Bible, and wakens wonder and praise for the providence of God in uncovering all these objects that have lain safely buried for thousands of years until man has reached a standard of knowledge and efficiency to be able to make use of them,—a time, too, when the wealth of information simply brushes aside the ingrowing speculative theories of the past 50 years that have cast doubt on the historicity of the Bible.

The author has directed excavations in Babylonia, Egypt and Palestine. He is in touch with all the experts and their findings. Indeed, he says in the Preface that new discoveries made him alter certain statements as the book was written.

He unfolds his subject in three sections.

First came the Neolithic or Cave-Dweller Period, extending perhaps as far back as 12,000 B. C. or nobody knows how long, and running through 1800 B. C. The hills around Jerusalem and in Transjordan are full of natural and artificial caves that were the homes and tombs of cave-dwellers. Many are undisturbed, and have yielded pottery and drawings, as well as tunnels, cisterns, and other cuttings. Diagrams and photographs give the reader a grasp of these discoveries. Bible references to such caves are numerous. (55 pages.)

This period was followed by the Bronze Age, beginning prior to 2000 B. C. and running through 1200 B. C. This was the age of the Amorites, Hyksos and Hittites. (30 pages.) Canaanite constructions of the Bronze Age have, further, a chapter of over 70 pages, with numerous diagrams and illustrations of places and pottery, a dagger, a chain, and other objects. All Bible references are again carefully gone over.

The rest of the book covers the Hebrew Conquest and Occupation from about 1200 B. C. to the time of the Maccabees.

The double wall of ancient Jericho passing over the oldest wall as yet discovered. (Reproduced by permission.)

This is a fascinating study, it tells so much that is not to be found even in the latest Bible dictionaries. We dare not elaborate, for we would not know where to stop.

The author is a working archeologist, not a speculative critic with theories to invent and uphold. All his dates and conclusions are based upon known facts open to all.

DIGGING UP BIBLICAL HISTORY: RECENT ARCHÆOLOGY IN PALESTINE AND ITS BEARING ON THE OLD TESTAMENT, by J. Garrow Duncan. Macmillan Co., New York. 275 pages, with 77 diagrams and illustrations. $3.50.

Biblical Themes

Between Two Worlds

Dr. Daniel A. Poling, formerly minister of a prominent church on Fifth Avenue, New York, and now Dr. Francis E. Clark's successor as world leader of the Christian Endeavor movement, has also achieved fame as a writer of novels with purpose. This literary gift he has now applied to the story of our Lord's life. The result is a forceful, inspiring narrative that sweeps along with movement and depth of feeling from our Lord's visit to Jerusalem at the age of 12 to his resurrection life.

Of course the Gospels furnish the historic facts, but enough characters and episodes are added to depict the life and times more vividly. Trust Dr. Poling not to violate the proprieties in such an effort!

The story is told in short chapters, 42 in all, with catchy titles,—"Wedding Wine," "What Three Men Saw," "Heaven—A Playground for Children," "Time's Tenderest Farewell." Many a new and pleasing sidelight is cast upon the familiar theme.

BETWEEN TWO WORLDS: THE ROMANCE OF JESUS, by Daniel A. Poling. Harper & Brothers, New York. 229 pages. $2.

A Missionary's Notes on a Missionary's Letter

The Epistle to the Philippians is a personal letter rather than a theological treatise, breathing the tender and wholehearted love of Paul for his converts and friends in Philippi. A rather unusual slant on its study is found in a book written by a missionary to China. There is rich evangelical exposition, also much illumination from a missionary's viewpoint. Thus, in commenting on the demon-possessed girl in Acts 16 the author says that long experience in China leads him to regard heathen temples as the particular abodes of evil spirits, and that he has met numerous cases of demoniacal possession.

The plan of the book is, first, an introduction, then outlines and notes on the four chapters of the epistle. The alliterative titles and subtitles are rather overstrained, but the matter is unusually good.

OUTLINE STUDIES IN THE PHILIPPIANS, by Henry E. Anderson. Marshall, Morgan & Scott, London. 119 pages. 3/6.

Dr. Dan Poling

Prayer and Its Psychology

It is true, says Principal Selbie of Mansfield College, Oxford, that the only royal road to understanding and appreciating the power of prayer is by praying: yet a knowledge of the underlying psychical processes at work is always useful, and in many cases may serve to make the practice of prayer more helpful and more real. Hence a technical study with saving common sense and due respect for the gospel revelation should appeal to the studious Christian believer.

A thesis written by Rev. Alexander Hodge for the degree of Doctor of Philosophy in the University of London seems to meet the case. He defines prayer, viewed from the scientific as distinct from the devotional aspect, as "intercourse with an ideal being or beings conceived as objectively existent, superior, personal, and responsive." Such prayer is universal and social.

The theme is unfolded in three parts. Part 1 is on the nature and evolution of prayer. It originates in religious consciousness. It develops through regularity and ritualism to individualistic prayer. Part 2 tackles psychological considerations,—three main psychic factors involved in the attitude of belief which prayer involves, prayer as a mental phenomenon, prayer in relation to the dominant instincts, and to suggestion. Part 3 is philosophical. It discusses prayer and the nature of the soul and the idea of God.

The thesis is packed solid with analysis and argument and facts derived from research and experience. The author maintains a devout and practical attitude throughout. "Prayer is nothing less than the acceptance and working out of the vast possibilities of fellowship with God," he says on the last page ere he closes his thesis with a prayer of Anselm.

PRAYER AND ITS PSYCHOLOGY, by Alexander Hodge. Macmillan Co., New York. 220 pages. $2.25.

The New Divine Order

A meaty little book which has the characteristic flavor of the German classroom and yet is thoroughly vitalized by Christian experience has been written by Dr. Karl Heim, professor in the University of Tubingen, entitled "The New Divine Order." It is introduced to English readers in a Foreword from the pen of Dr. H. R. Mackintosh.

Dr. Heim has served as a secretary of the German Student Christian movement, and with a keen sense of what is good in modern thinking in certain lines is seeking to lead the thoughts of young post-war Germans (with whom he is popular), back to the fundamentals. While recognizing the perplexing questions which philosophy and science raise, he exhibits the faith of the New Testament which reveals Christ as the only way of escape from an all-devouring relativism in thought and ideal. The discussion, incidentally, of time and eternity is particularly provocative of thought. He represents time as a matter not of clocks but of consciousnesses, differentiating it from the spatial idea of progression along a line and interpreting it as something that we experience rather than measure. It is the "existence form" of our ego.

Dr. Heim's intellectual grasp on philosophical problems, including cognition, is firm and tenacious, but his religion is deeply nourished by the vital sources of pietism. It is rather rare—and decidedly welcome—to become more closely acquainted with an author who is as vigorous in his faith as he is strong in his reasoning.—Charles A. S. Dwight.

THE NEW DIVINE ORDER, by Karl Heim. Harper and Brothers, New York. 124 pages. $1.75.

The Religious Experience of St. Paul

The human race is ever on the quest for religious certitude. How can we have it?

Suppose we were endeavoring to find out the truth concerning our parentage, how would we go about it? One man might say, "I have the testimony of my father and mother. That is enough for me." Another might say, "I have looked up the records of the license court, the church baptismal registry, and the personal notebook of the attending physician, all of which certify my birth." Still a third may say, "All your records and testimonies are nothing to me! I have an unbroken experience of loving care, an ever present solicitude that has provided for every want from my earliest childhood. I need no greater proof of my parentage."

So as we approach religion one man will say, "I have religious certitude from the church, which traces back its origin by an unbroken historic testimony which certifies to me the truth." Another may say, "The church may err, so I have examined the original documents and I have searched contemporary history till I am satisfied beyond the cavil of a doubt of the truth of Christianity." Still a third may say, "I have had such an experience of God and of Christ in my heart that nothing can gainsay it. I am not dependent on the testimony of others."

In like manner many books have been written on the subject of the basis of Paul's religious certitude. Whence came it?

Dr. Rattenbury says it came from his religious experience. Within twenty years of the death of Christ Paul said, "I have been crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me!" In the midst of a life of active opposition he had such an experience of the pardoning love and forgiveness of Christ that he was enabled to say, "There is therefore now no condemnation to them that are in Christ Jesus."

Other writers are more likely to say: "Yes, Paul had that experience because after the risen Christ had spoken to him on the Damascus Road Ananias and other Christians explained to him that Christ had died for his sins, and so Paul accepted that fact and leaped to the conclusion, This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners, of whom I am chief."

Dr. Rattenbury, however, takes the former position, and with great insight and scholarly acumen approaches the whole subject of Paul's doctrinal and ethical teaching from Paul's religious experience as the starting point. He describes his experience as similar in kind to that of the Prodigal Son in the parable. His only approach to God had been from the legal point of view. God was the judge. As a sinner his only possible place was that of a "hired servant," but he had been received as "a son" by his "Father." His status was not that of a criminal in a court of justice, but that of a member in the family. What would have been unfair in a judge was perfectly fair, nay, right, when done by a father in the home. So God was just notwithstanding the criticism of the elder son.

Whether Dr. Rattenbury proves his point or not the reader must judge. Paul seems to base his religious certitude on the historic fact of the resurrection when he says, "If Christ be not risen we are found false witnesses, we are of all men most miserable." It would seem that his certitude of historic facts lay back of his joyful experience. Perhaps the question might be stated thus: Was Paul's teaching that Christ died for our sins the result of his experience, or was the fact that Christ died for our sins the cause of his experience? Whether the reader agrees or disagrees with Dr. Rattenbury he will find his book a real contribution to the understanding of Paul, especially of Paul's letter to the Romans, besides furnishing a new argument for the objective validity of a man's religious experience.—Samuel C. Hodge.

THE RELIGIOUS EXPERIENCE OF ST. PAUL, by J. Ernest Rattenbury. Cokesbury Press, Nashville, Tenn. 313 pages. $2.75.

Soul-Stirring Biography

Saint, Sadhu, Apostle

Booth-Tucker, as he was known for short, was one of the outstanding saints and servants of God in the 50 years just passed. A biography that just appears is a thrilling résumé of his life and labors.

His full name was Frederick St. George de Latour Tucker. He was born in Bengal in 1853 of a wonderful English family whose members had served long years in the Indian Civil Service. This was to be his career too, and by 1875 he had finished his education in England and had successfully passed the competitive examination.

The Tuckers were a devotedly religious family, and when young Tucker attended a meeting held by Moody and Sankey in London that same year he surrendered to the call to serve Christ. He went back to India as planned, and engaged in active Christian work outside official hours. Then the news reached India of the Salvation Army in London. It was a fighting religion that appealed to Tucker. He got leave and returned to London to look into it. The upshot was that he resigned the Indian Civil Service and enlisted in the Salvation Army.

India was on his heart, and immediately he suggested the introduction of the Army into that land. General Booth appreciated Tucker's qualities, and approved the idea. 1882 found Tucker and a small party in Bombay.

The story of his work in that land equals the most dramatic records of the progress of Christianity in any land or age. The English resident governor proposed to crush Salvation Army activities lest the prestige of Europeans should suffer. Persecution and imprisonment were Tucker's lot for years. His plan was to adopt native dress, and food, and quarters, and an Indian name—Fakir Singh, for he lived as a Christian fakir. Such a devoted and sacrificial life won in the long run both with the English authorities and with the natives of all faiths. India wrote one of the most glorious pages in the record of the Salvation Army, for Tucker was capable and alert as an executive as well as a man of vision and initiative.

When Ballington Booth split the Salvation Army in America in 1896 Booth-Tucker—he had changed his name upon marrying General Booth's second daughter Emma—and his wife were sent over to save the situation. Their work is well remembered. It was cut short by the tragic death of the Consul in a railroad wreck in 1903.

Space is lacking to tell more. Booth-Tucker died in 1928. He won victories for Christ on four continents, but his saintly character and self-sacrificing zeal shine brighter than his outward triumphs.

BOOTH-TUCKER, SADHU AND SAINT, by F. A. Mackenzie. Hodder & Stoughton, London. 295 pages, illustrated. 7/6 net.

Guinness of Honan

The interesting story of an interesting man who spent his active years as a medical missionary in China!

Born into a family famous in the religious life of Great Britain, and in fact of the English-speaking world, he was reared in the midst of an ennobling environment of service, education, and world-wide interests. Family connections might easily have placed him in the path of professional preferment in England, but true to his blood he responded to the call for foreign service. In the story of his life we have the fruition in mature character of that early environment.

Modest heroism and unstinting service for the Chinese breathe from the pages of this life. This man knew weariness, lonesomeness, the distraction of multitudinous demands upon his sympathy, danger by riot and epidemic, massacre, and finally death in the line of duty, but he also knew much of the fullness of the sustaining presence of God, about which he had learned so richly in his boyhood. It was given to him to win many people of his adopted land to his Saviour fully as much by the saintliness of his life as by the ministration of his skilful surgery and the salvage of human life in his hospital. He never forgot his chief errand in China in the success of his profession.

His name deserves to be added to the long list of England's best gift to the world, her long succession of pioneer Christians in the lands of suffering and spiritual need.

Precious in the sight of the Lord is the death of his saints!—Frank L. Duley.

GUINNESS OF HONAN, by Mrs. Howard Taylor. China Inland Mission, Philadelphia. 322 pages, illustrated. $1.75.

That Girl Preacher!

Is it right for a young person to preach in public meeting, and a girl at that?

The publishers seem to be on the defensive in issuing the life story of the girl preacher Uldine Utley, realizing no doubt the public suspicion of such a phenomenon. Yet the reader is soon disarmed and brought over to the right side.

Bishop Edwin Holt Hughes writes a generous Introduction combating opposition to Miss Utley's sex and age, and giving her his full confidence. A photo of the two is reproduced as one of the illustrations.

Miss Utley was born in Oklahoma in 1912. She was converted at 9. An illustration shows her in the pose of preaching aged 11. Others picture her with horse and with auto and in other girlish situations. But most impressive of all are pictures of the closing meeting of a four-weeks' campaign in New York held in Madison Square Garden one stormy night with 14,000 people present, and of big meetings in Philadelphia and elsewhere.

In addition to her own story why she became a preacher (she is ordained in the Methodist church), and what has happened since, four of her gospel messages are reported in the last 55 pages.

WHY I AM A PREACHER: A PLAIN ANSWER TO AN OFT-REPEATED QUESTION, by Uldine Utley. Fleming H. Revell Co., New York. 152 pages, illustrated. $1.50.

Home Topics

The Home and Christian Living

What social subject needs closer consideration than the American home? How can it be conducted so as to make it constructive, a school of Christian living according to Christian ideals?

A small book comes from the Westminster Press that sheds much all-around light on the subject. There is the parental dilemma of guidance and freedom. The children are growing up, and the parents must keep pace with them. Questions of leisure time, of health, of growing minds, of the use of money, and a variety of other home experiences must be faced. There is the love life of children in relation to their family and their companions of both sexes. And especially there is the matter of personal religion,—early prayers, worship in the home and church, Christian doctrines. The book is full of vivid, vital comment and anecdote of most practical kind that is not only suggestive, but that also sends the reader off on lines of his own thought and experience.

It is not only a fine little book for parents, but mothers' meetings and other church groups will find the chapters well adapted for group consideration.

THE HOME AND CHRISTIAN LIVING, by Percy R. Hayward and Myrtle H. Hayward. Westminster Press, Philadelphia. 150 pages. 75 cents.

Stories for Children

Every Sunday school teacher and parent instructing children knows the value of purposeful stories, and is continually on the lookout for fresh ones. A new collection that will not disappoint is entitled "Nature and Bird Stories for Children."

There are 49 stories, averaging only three pages each, short enough to be told in a few minutes.

Their titles quicken eager interest. For instance, "When Baby Breeze Helped," "Grumpy the Cricket," "The Little Girl Who Wanted Spring," "Little Red Rooster's Work," "The Little Squash Seed That Tried Its Best," "The Little Christmas Candle."

As for the stories, they are all original (not just retold), and each one gives some life experience of its subject. They are printed as if verbatim reports of talks. They exhibit the true and successful technique of story-telling, and they sound so natural that a person could follow the author's example and make up similar stories within the range of any child's life. The author has had experience in Sunday school and story-telling classes.

What more need we say?

NATURE AND BIRD STORIES FOR CHILDREN, by Emma Florence Bush. Fleming H. Revell Co., New York. 158 pages. $1.50.

Parties and Picnics for Very Young People

It is our experience that parlor and outdoor games may be the same in idea for young and older persons, the difference being in adaptation, and not serious at that. Indeed, a host or hostess or play-director must use originality in working out games, as no two groups are alike. It is usually in the special and novel adaptation of ideas to a certain group that the success of the party is due.

If this is true, a book of games for the young should prove valuable in suggestion for all ages. Such a volume appears under the above title. It contains directions for 25 parties,—miscellaneous festivities, patriotic occasions, religious anniversaries. "Miscellaneous" includes a Farm Yard party, a Gipsy picnic, a Cinderella party, and the like.

The author has published many of the chapters in magazines, and speaks from

wide experience. She suggests appropriate costumes and forms of invitation; how to receive the guests and get them introduced to each other; what games to play, and in what order, active and quiet; what prizes and favors to use; what refreshments to serve; and how to wind up the party. There are hundreds of ideas, and of course a wide-awake play-leader can select ones here and there to suit any occasion.

PARTIES AND PICNICS FOR VERY YOUNG PEOPLE, by Edna Sibley Tipton. Thomas Y. Crowell Co., New York. 217 pages. $2.

Experiments in Liturgy

Not infrequently the New York papers print accounts of unusual, not to say sensational, doings in the Protestant Episcopal church of St. Mark's-in-the-Bouwerie. The rector, Dr. William Norman Guthrie, now comes forward with some 24 liturgies or orders of service that have been used on various occasions. He puts the whole matter before the reader in a decidedly new light.

In the first place, the book bears the commendation of Bishop Gailor of Tennessee, with keen appreciation of the labor and devotional insight it implies.

Then, all this liturgical work, Dr. Guthrie says, was undertaken with the sanction of the late Bishop Greer of New York, and authorized by him for experimental use at St. Mark's.

Further, a straightforward Introduction six pages long reveals Dr. Guthrie's fine spirit and elevated purpose. He says good-humoredly that he has enjoyed so many friendly grillings that he knows what objections he always has to meet. So he makes it plain that his object is to make Christian worship vitally interesting to our day. He regards as incomparable the morning and evening services of the three-centuries-old Prayer Book, although their compass is necessarily narrow and too Old-Testamentish. What he has done is to supplement Matins and Evensong on special occasions, not to depreciate them.

He confines himself in this new book to making New Testament religion more gripping and effective by printing 10 Evangelical Offices supplementary to the Prayer Book and partly drawn from the same (112 pages) and 14 offices of the Doctrines of Our Lord (171 pages). The full order of service is given in each case.

The latter part will interest any Bible student by his treatment of Scripture passages. For instance, "The Ritual Office of the Stay-at-Home and the Strayling: A Liturgical Study of the

WESTMINSTER PRESS SERVICE

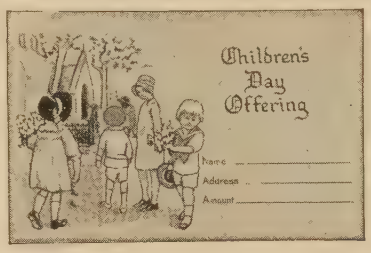
TO MAKE Children's Day count in your whole program of Christian education will be worthwhile. A special service will interest the grown-ups just as much as it will interest the children who take part in it. An invitation to be present at the Children's Day service sent to each member of your congregation will help to create enthusiasm for all your church and church school activities. The design on the post card illustrated here is of bluebirds and flowers. They may be ordered from any of the stores listed below and cost 20 cents a dozen, or $1.25 a hundred.

No. 987

GIVING to worthy causes is a part of Christian training. The habit of so doing will be more pleasantly and effectively formed in the lives of children if these attractive envelopes, lithographed in color, are provided for the Children's Day offering. They cost only 40 cents a hundred, or $3.50 a thousand.

LIKE most events Children's Day needs publicity. Your congregation will be sure to know about it if souvenirs corded and ready to use are distributed in the church school a week or two in advance of the date. They sell for $1.00 a hundred.

YOU'LL no doubt be interested in suggestions for planning a Children's Day program that will be entertaining as well as educational. A program that does not require elaborate presentation or too numerous rehearsals will be most practical. You may find just what you want in Children's Day Helper, No. 17; Children's Day Treasury, No. 41; or Orders of Service for the Primary Department. Each of these booklets costs 25 cents.



STORY BOOKS that make appropriate gifts for children whether the reason for the gift be a birthday, Christmas or a special Children's Day reward, may be purchased inexpensively. Some brightly colored ones may be had for 10 cents and another series for 25 cents.

PROMOTION Certificates for all departments, in various designs and at different prices are carried in each of the stores listed below. Write to the nearest one for information.

TO ENCOURAGE DAILY BIBLE READING we offer these "Pocket Testament League" volumes. In the *Gospel of St. John* the verses especially helpful for winning the unsaved to Christ are marked with red and black lines. This volume also contains the pledge, My Decision, How to Become a Christian, and hymns and stories by Dr. J. Wilbur Chapman and Charles M. Alexander. Bound in red cloth. Size, 2¾ x 4¾ inches. 10 cents each; $9.00 a hundred.

TESTAMENTS — KING JAMES VERSION

The illustrations are in color. A pledge and decision card are included, as well as suggestions for members and "The Way of Salvation." Size, 2¾ x 4¾ inches; ½ inch thick.

No. 2C. 50 cents. Bound in green imitation leather.
No. 2CP. 60 cents. With Psalms.
No. 4B. 60 cents. Black morocco, gilt edge, clear type.
No. 3B. $1.25. Black flexible leather binding only, overlapping cover. Divinity circuit, round corners, red under gilt edges.
No. 3BP. $1.35. With Psalms.
No. 5N. $1.75. Brown pigskin, limp, overlapping cover, round corners, gilt edges.
No. 5NP. $1.85. With Psalms.

Special Cloth Edition

18 cents each; **$2.00** a dozen; **$15.00** a hundred. Delivery extra.

No. 5S. This is a very fine Vest Pocket edition, handsomely bound in navy blue cloth. The type is bold and clear, which makes it easy to read. The Testament is ideal for presentation purposes. Size, 4½ x 2½ inches.

THE WESTMINSTER PRESS

PHILADELPHIA Witherspoon Building	NEW YORK 156 Fifth Avenue	CHICAGO 216 S. Wabash Avenue	NASHVILLE 711 Church Street
PITTSBURGH Granite Building	ST. LOUIS 914 Pine Street	SAN FRANCISCO 234 McAllister Street	*Address the Store Nearest You*

BUY BOOKS

The RECORD Way!

We will send books reviewed or advertised in the RECORD to any address in the world, postpaid. If books of several publishers are wanted, this service will be found especially valuable. Let us know your book problems!

Below is a partial list of books mentioned in this issue

USE THIS CONVENIENT ORDER BLANK!

☐ Authority of Christian Experience, The	Strachan	$2.50
☐ Conflicts of the Early Church, The	Niven	2.00
☐ Education of the Whole Man	Jacks	1.75
☐ Evangelical Offices of Worship	Guthrie	2.00
☐ Facing North	Herbrecht	1.50
☐ Facing Old Testament Facts	Thoms	1.50
☐ Fraternal Sermons and Addresses	Hallock	2.00
☐ Humanistic Religion	Reese	1.00
☐ If I Be Lifted Up	Shoemaker	1.50
☐ Jesus As a Friend	Stewart	1.50
☐ Kingdom of God, The	Scott	1.75
☐ Life of Jesus, A	Mathews	3.00
☐ Men of Conviction	Washburn	2.50
☐ Nameless Longing, The	Simpson	2.00
☐ Quakers as Pioneers in Social Work, The	Jorns	2.00
☐ Recreational Materials and Methods	Harbin	2.00
☐ Religion and the Next Generation	Aubrey	2.00
☐ Religion of Man, The	Tagore	2.50
☐ Ten Commandments, The	Hayes	1.75
☐ Unlocked Door, The	Black	2.00
☐ What Can Students Believe	McKee	1.60
☐ With the Door Open	Larsen	1.50

SPECIAL OFFER: "Reminiscences and Gospel Hymn Stories" by George C. Stebbins (327 pages, formerly $3.00) will be included in any book order of $1.00 or more, for 25 cents additional. Add 25 cents to your remittance and check here ☐

Check titles wanted and mail this blank to us. The books (postpaid) will be mailed to you promptly

RECORD OF CHRISTIAN WORK, East Northfield, Mass. 1931

Send me the above books, postpaid. I enclose $.....

Name.....

Address.....

Post Office.....*State*.....

"SANE, THOUGHTFUL, SPIRITUAL"

$2 yearly

RECORD OF CHRISTIAN WORK
EAST NORTHFIELD, MASS.

Please enter my subscription for the RECORD for one year

☐ I enclose $2 ☐ Bill me

Name.....

Address.....

Canadian postage, 25 cents; Foreign, 40 cents a year extra

Double Parable of Our Lord Jesus, Miscalled the Prodigal Son."

Rich devotional matter not generally known and used is scattered throughout the book, and doubtless many new ideas may be garnered by ritualists.

EVANGELICAL OFFICES OF WORSHIP AND MEDITATION, DERIVED CHIEFLY FROM THE NEW TESTAMENT, compiled and edited by William Norman Guthrie. Schulte Press, 80 Fourth Avenue, New York. 289 pages. $2.

Dollar Reprints for the Progressive Worker

MY MESSAGE TO SUNDAY SCHOOL WORKERS, by Marion Lawrance. Richard R. Smith, New York. 290 pages. $1.

This reprint in Smith's Anvil series of dollar books resounds like a voice from the grave as it recalls the spiritual heyday of the Sunday school movement under Marion Lawrance's guidance. Sunday school teachers and officers who read it will be refreshed and enthused and inspired to carry on on the plane of high spiritual efficiency which marked the movement in former days.

PERSONAL POWER, by William L. Stidger. Richard R. Smith, New York. 239 pages. $1.

Fifteen textual sermons, which Dr. Stidger says proved so popular that the crowds overflowed his church. They are in fact sermons based on psychology. He digested a dozen or more books by leading psychologists, and applied the principles to the question of personal power, or powerful personality, subject to the teaching of the Bible. Such matters as fear, faith, self-discipline, self-control, and the like, are discussed and illustrated from life cases.

It is a practical volume for preachers and teachers to digest and use as well as for the average man and woman.

PUTTING THE CHURCH ON A FULL-TIME BASIS, by A. W. Beaven. Richard R. Smith, New York. 236 pages. $1.

The author, who is president this year of the Northern Baptist Convention, won his spurs as pastor of the Lake Avenue Baptist Church of Rochester, N. Y. He is a national leader in young people's work.

This book details plans found successful in his church work. The first 90 pages are given to "Work with Youth," the rest to general matters like the ushers, evangelism, giving, church office methods, community influence, etc. Several appendices reproduce different plans and literature that were used.

The book is a mine of adaptable suggestions.

On Stewardship

NOT SLOTHFUL IN BUSINESS, by Herbert A. Bosch. Richard R. Smith, New York. 208 pages. $1.

Reaching men is the church's primary responsibility, the author holds, so he lays a foundation of the worth and work of the church and the need of getting the men back of it by an "every member" canvass. The greater part of the book then discusses some 20 aspects of raising money, stressing New Testament stewardship of one's life, not merely of one's means, as the main thing. "Money is the least of life that we can give to the Lord."

STEWARDSHIP PARABLES OF JESUS, by Roswell C. Long. Cokesbury Press, Nashville, Tenn. 230 pages. $1.

Stewardship, says Dr. Long, is the sure method of escape from the tyranny of things, the materialism which originates in an over-emphasis on the acquisitive instinct and which flowers in covetousness. So he expounds and applies the six major stewardship parables of our Lord: the Good Samaritan, the Talents, the Ten Virgins, the Rich Fool, the Laborers in the Vineyard, and the Tower and Waging War. These reveal principles applicable to different phases of the general theme.

The chapters abound in illustrative anecdotes and quotations from widely diffused sources.

Various Topics

CADET STEPHEN, by Alice Pickford Evans. Judson Press, Philadelphia, Pa. 173 pages, illustrated. $1.25.

Cadet Stephen was an only son, whom his mother sent to a military school in Virginia. This story devotes about 30 pages to his mother's trip to Fiji while he was at school, relating much missionary news. His mother dies, Stephen goes to college, and during a visit to Old Orchard Beach he consecrates his life to mission work. The last 50 pages find him in China.

DIVINE COMPANIONSHIP (THE): A BOOK OF PRAYERS, by John S. Hoyland. Richard R. Smith, New York. 89 pages. $1.

The Divine Companionship is the title of the first section of eight prayers. Others are grouped under Divine Values, The Way of the Cross, For Usefulness, For Cleansing, The Sacrament of Commonplace Things, The City of God.

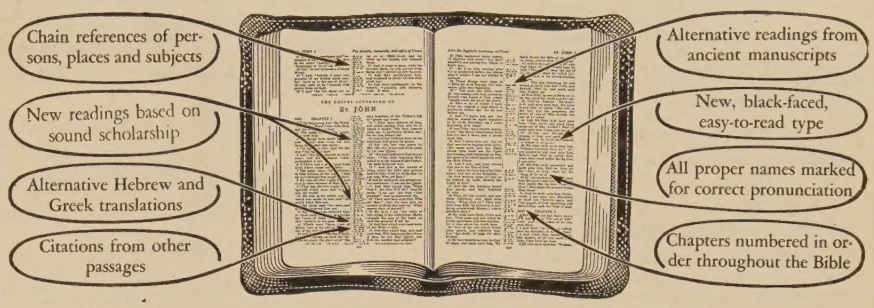
A page is given to each prayer, which is printed in broken lines, a word or a phrase to each line. All the prayers are original, and well up out of a thoughtful, devotional spirit.

"A NOTABLE IMPROVEMENT IN BIBLE MAKING"

OXFORD SELF-PRONOUNCING BIBLE

(Authorized Version)

WITH NEW CHAIN REFERENCES


Chain references of persons, places and subjects
New readings based on sound scholarship
Alternative Hebrew and Greek translations
Citations from other passages
Alternative readings from ancient manuscripts
New, black-faced, easy-to-read type
All proper names marked for correct pronunciation
Chapters numbered in order throughout the Bible

Nearly 100,000 Newly Revised References

Printed with new, black-faced, self-pronouncing type, on fine white paper and the famous Oxford India paper. Reference, concordance and S. S. Teachers' editions, in 18 styles from $4.25.

Ask your bookseller to show you the New Oxford Bible with Chain References or send to us for Booklet No. 44.

OXFORD UNIVERSITY PRESS 114 Fifth Ave., New York

COUNTRY PARSON LOOKS AT RELIGION (A), by Harold Adye Prichard. Harper & Brothers, New York City. 282 pages, with frontispiece. $2.25.

The author is a Protestant Episcopal rector whose small parish gives him time to read and ruminate. He knows the cross tides of religious thought and the religious habits of the people. He would clear up their views of the church and the sacraments and the creeds and the Bible, and win them back. Hence these 12 leisurely and thoughtful essays on God, Prayer, Sin, Miracles, and other topics as well as those just mentioned.

He writes as a cleric and a modernist, but there is much sententious comment and justified criticism that is sane and suggestive of better conditions in all churches.

WORLD'S DEBT TO PROTESTANTISM (THE), by Burris Jenkins. Stratford Co., Boston, Mass. 270 pages. $2.50.

Such a title suggests a clear statement of the unchallenged achievements of Protestantism in its service to our Christian civilization. The reader finds a much more general treatment of this theme.

The chapter which best meets the reader's expectation is entitled "A Telling Century," and refers to the latter half of the 18th century and early part of the 19th, which saw the missionary activity of Carey, Duff, Judson, Morrison, Livingstone, John Williams, Chalmers, and others. Emphasis is tellingly placed on the influence of Protestantism on political and scientific freedom in contradistinction to the ultra-conservative attitude of the other half of Christendom. The author clearly states the claim that Protestant scholarship has contributed more to the rediscovery of Jesus and his time through its most laborious and critical survey of the gospel records and patristic writings and the delving toil of the archeologist.

In his closing chapter on "The Outlook for Protestantism" the author pleads for the casting off of denominational bias and aloofness, and greater freedom for the individual believer in Christ.—F. L. D.

MEN OF CONVICTION, by Henry Bradford Washburn. Charles Scribner's Sons, New York. 250 pages, illustrated. $2.50.

The author is dean of the Episcopal Theological School of Cambridge, Mass. For a course of lectures he selected the lives of six outstanding characters in church history: Athanasius, Benedict of Nursia (founder of the order of Benedictine monks), Hildebrand, Francis of Assisi, Ignatius Loyola, and Pius IX, who was pope in 1870 when the declaration of papal infallibility was made and when also the temporal power of the papacy was demolished.

The mere mention of their names recalls the influence of these men upon their times and upon church history and thought ever since. The author writes with personal feeling, and clothes a mass of historical matter with literary charm.

An illustration is given with each chapter.

CHRISTIANITY THROUGH JEWISH EYES

16 Valuable, Informative Pamphlets dealing with the Gospel of Reconciliation

Compelling Arguments for the Acceptance of Christianity by the Jews, considered "ENGLISH CLASSICS"

Over 600 PAGES. $1.00
(Covers only printing costs)

Includes: "America's Great Menace"; "Why I, a Jew, am a Christian"; "Eminent Jewish Converts" (illustrated), by **B. A. M. SCHAPIRO**, the Managing Director of the Society. Roelif H. Brooks, S.T.D., Rector of St. Thomas' Church, N. Y., Pres.; Wm. A. Harbison, Vice-Pres.; Col. Howard C. Smith, Treas.

Supported by Voluntary Contributions

☞ Send check or money order payable to

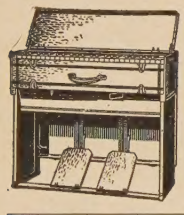
THE HEBREW-CHRISTIAN PUBLICATION SOCIETY, Inc.
644 West 207th St., New York; Dept. O.
TELEPHONE: LOrraine 7-2190

Mr. Schapiro ("A certain Jew; an eloquent man, mighty in the Scriptures") preaches Sunday afternoons at 4 P.M., for Jews and Christians, at the Ascension Memorial Church, 251 W. 43d St., N. Y. Come and hear him when in New York.

OBJECT LESSONS FOR SUMMER BIBLE SCHOOLS
Daily Feature — Brand New Series — Free Sample
ARNOLD C. WESTPHAL ' SALEM, OHIO

$5.00 For Your Church, Society or Self
Sell 100 needle books for ten cents a book and earn $5.00. Order now. Ann E. Swope, 1846 Emerson Ave., Dayton, Ohio.

Tower Chimes Played from Electric Keyboard at Organ
CHURCH BELLS PEALS
McSHANE BELL FOUNDRY CO.
Baltimore ' ' Maryland



PIPE-TONE FOLDING ORGANS
Special: for limited time we will sell a 5-Octave Victor Folding Organ at price of a 4-Octave. 21 Styles, School, Chapel, Chautauqua and Folding Organs. Send for catalogue and prices.
A. L. WHITE MFG. CO.
215 Englewood Ave.
Dept. C W Chicago, Ill.

BIG PROFITS
For Your Church Organization
GOTTSCHALK'S
METAL SPONGE
REG. U.S. PAT. OFF.
"The Modern Dish Cloth"
~WRITE FOR FULL INFORMATION~
METAL SPONGE SALES CORPORATION
DEPT R LEHIGH AND MASCHER STREETS PHILA.

Communion Ware of Quality

Best Materials
FINEST WORKMANSHIP
ALUMINUM or SILVER PLATE
Individual Glasses
Lowest Prices. Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
Room 311 1701-1703 Chestnut Street, Philadelphia, Pa.

WANTED

Work for the summer by a Senior in Northfield Seminary—daughter of New England Congregational minister. Experience in house work and care of children.

Apply to **Box A, Record of Christian Work**
East Northfield, Mass.

QUIET MOMENTS: A CALENDAR FOR THE YEAR, WITH DAILY COMMENTS, by J. Hardwick. Richard R. Smith, New York. About 125 pages.

This small book contains matter for each day similar to our "Selected Thoughts for the Quiet Hour": that is, a verse and a brief comment for each day from January 1 to December 31. The booklet measures 3½ x 4¾ inches, and of course one can start any day and keep on forever.

The best we can say for the comments is that they fulfil the style and spirit we seek to embody in our own "Selected Thoughts."

AMONG NEW BOOKS

Autobiography of an Engineer (The), by William L. Emmet. Fort Orange Press, Albany, N. Y. 213 pages. $2.

Calvin and Calvinism, by Benjamin B. Warfield. Oxford University Press, New York. 428 pages. $3.

Candy and Love (Everyland Children Series), by Lucy W. Peabody. Central Committee on the United Study of Foreign Missions, Cambridge, Mass. 58 pages. 25 cents.

Christ Comes to the Village, edited by Mary Schauffler Platt. Central Committee on the United Study of Foreign Missions. 192 pages. 50 and 75 cents.

Education of the Whole Man (The), by L. P. Jacks. Harper & Brothers, New York. 155 pages. $1.75.

History of Fundamentalism, by Stewart G. Cole. Richard R. Smith, New York. 360 pages. $2.50.

If I Be Lifted Up, by Samuel M. Shoemaker, Jr. Fleming H. Revell Co., New York. 179 pages. $1.50.

Kingdom of God (The), by Ernest F. Scott. Macmillan Co., New York. 197 pages. $1.75.

Making of Man (The), by W. Cosby Bell. Macmillan. 277 pages. $2.

Nietzsche, Friedrich, by George B. Foster. Macmillan. 250 pages. $2.50.

Open Windows, by Mary Entwistle. Central Committee on the United Study of Foreign Missions. 128 pages. 50 and 75 cents.

Quakers as Pioneers in Social Work, by Auguste Jorns. Macmillan. 269 pages. $2.

Recreational Materials and Methods, by E. O. Harbin. Cokesbury Press, Nashville, Tenn. 304 pages. $2.

Religion of Man (The), by Rabindranath Tagore. Macmillan. 244 pages. $2.50.

Ten Commandments (The), by John A. Hayes. Revell. 191 pages. $1.75.

Unlocked Door (The), by James Black. Harper. 232 pages. $2.

With the Door Open, by J. Anker Larsen. Macmillan. 112 pages. $1.50.

Rev. B. A. M. Schapiro, New York

THE HEBREW-CHRISTIAN PUBLICATION SOCIETY OF NEW YORK, whose purpose is the interpretation of Christianity and Christian literature to the Judaic mind, is for the first time working through the public platform. Rev. B. A. M. Schapiro, author and translator, and managing director of the Publication Society, has been giving a series of addresses on "Jesus and the Jews" at Ascension Memorial Church in New York on Sunday afternoons.

What *has* God said?

CONVINCE YOURSELF!

Almost everyone has a different interpretation of GOD'S WORD. Every version varies vitally from others. Which will you believe? What an advantage it would be to investigate for yourself, to own the marvelous *Concordant Version*, which provides any ordinary reader of English with the priceless ancient Greek and its full understanding in English! Its reliable, simple, tested, scientific *system* does this. It has the most helpful concordance ever made. It is safer than a knowledge of Greek without a system. This system is so satisfactory that it is being used for German, Dutch, Spanish, Italian, and other translations of the Scriptures. Many have proved it. You need not be without this personal knowledge. Send for FREE information and sample pages today, to

CONCORDANT PUBLISHING CONCERN
2823 East Sixth Street, Los Angeles, Calif.

Editorial Correspondence

You surely have made a great improvement in the appearance of the RECORD, and the contents are rich as ever, if not more so.—Korea.

My dear Sir:

The writer of these lines has, with his family, been a constant reader of the RECORD, and a subscriber, for about 30 years. As our children have grown up and started homes of their own, the RECORD has followed them as a necessary household equipment until we now have a cluster of home altars where the RECORD with its "Bible Notes for Daily Devotions" and its "Thoughts for the Quiet Hour" lead us in family devotions. We do also greatly enjoy to read the Northfield Conference addresses, the missionary notes, the poems, and the other departments in the magazine, and feel that by this time it would be hard to keep house without it.—Washington.

Dear Sirs:

I am inclosing renewal subscription.

I first took the RECORD at Princeton. Then on the Ogone River, the present home of the famous Albert Schweitzer, French Congo. Then in Alaska for 10 years, and now here for 20 years. I wonder if the RECORD has followed any other friend so far, so widely, so closely, and so helpfully! Our sons learned their letters from its covers. It has often refreshed us, and it has improved with age. The "British Weekly" first, then the RECORD for inspiration, edification, and practical helpfulness!

We like its new dress.

That God may continue to bless and guide the management of the RECORD OF CHRISTIAN WORK is the prayer of its long-time friend,

(Signed) WILLIAM S. BANNERMAN.

Why the Northfield Schools Need a $2,000,000 Fund *for* Endowment

¶ Student fees pay only three-fifths of the cost of operating the Northfield Schools.

¶ To increase the student fees would mean a cutting off of the type of student for whom the Schools were founded. Only the sons and daughters of very well-to-do could enroll. The student of limited means would be barred.

¶ Annual gifts from alumni and income from the present endowment reduce the annual deficit to $120,000. This sum must be raised from the general public.

¶ The experience of present educational institutions of America is that not less than 40% of the annual operating costs should be provided by fixed income from permanent endowment. At the present time Northfield derives only 18% of operating costs from endowment. When the $2,000,000 is added to her endowment, only 35% of annual costs will be provided by endowment.

¶ Columbia University in a recent survey strongly recommended an increased endowment in order to make the Schools secure and safe.

¶ This endowment will help —

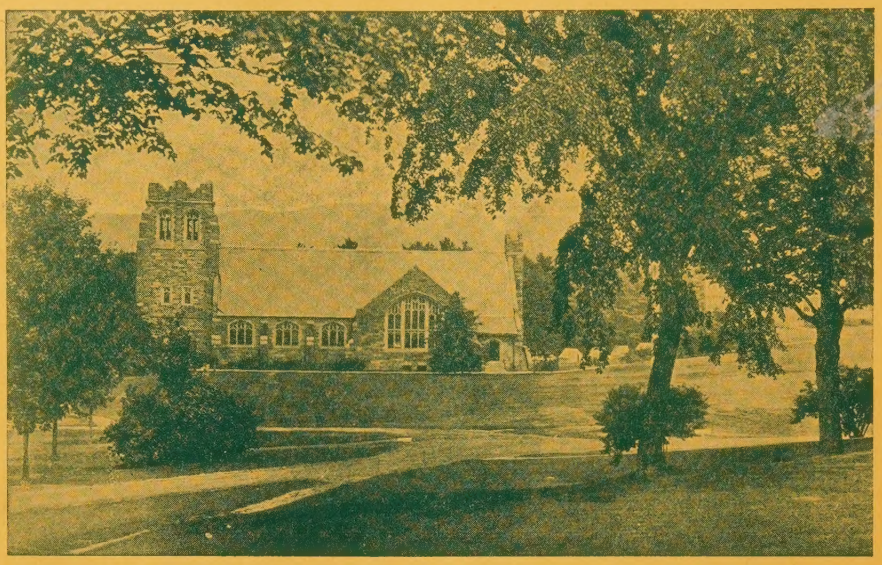
"To make the Future Secure — To make the Past Endure"

THE NORTHFIELD SCHOOLS

EAST NORTHFIELD, MASSACHUSETTS

Trustees, Alumni and Friends of the Northfield Schools are endeavoring to secure a Capital Fund of Three Million Dollars to provide for salary increases, teachers' retirement, repairs and improvements, general endowment. To secure an interesting booklet about this project, write to Elliott Speer, *President, East Northfield, Mass.*

EVANGELICAL
SCHOOL OF THEOLOGY



NORTHFIELD SUMMER CONFERENCES

EAST NORTHFIELD, MASSACHUSETTS

Established by D. L. Moody in 1880

SUMMER PROGRAM FOR 1931

Northfield Seminary Commencement	June 6 to 8
Mount Hermon School Commencement	June 6 to 8
Mount Hermon's Fiftieth Anniversary	June 12 to 15
Northfield Girls' Conference	June 23 to July 1
Woman's Interdenominational Home Mission Conference	July 6 to 13
Conference for Women's Foreign Missionary Societies	July 13 to 21
Conference of Religious Education	July 22 to 31
General Conference of Christian Workers	August 1 to 17
Massachusetts Christian Endeavor Conference	August 17 to 24

Among the speakers, teachers, and leaders who have already accepted invitations to take part are:

Rev. G. Campbell Morgan, D.D.
Rev. James Moffatt, D.D.
Rev. James Vance
Rev. Adam Burnet
Mr. Homer Rodeheaver
Rev. Paul Scherer, D.D.
Dean T. W. Graham
Rev. Raymond Calkins, D.D.
Prof. H. Augustine Smith
Rev. F. Marion Smith
Rev. Wilhelmus Bryan
Rev. Arthur Kinsolving
Rev. John A. Hutton, D.D.
Rev. Charles R. Erdman, D.D.
Rev. A. T. Robertson, D.D.
Rev. Robert Stewart
Rev. Howard Morgan
Rev. Wm. Foulkes, D.D.
Mrs. E. H. Silverthorne
Dr. Eleanor Calverley
Mrs. Frelon E. Bolster
Mrs. John M. Cratty
Rev. Herbert W. Gates, D.D.
Rev. Guthrie Speers

Mr. W. R. Moody will preside at the General Conference of Christian Workers.

Names of additional speakers and teachers, topics of study, accommodations at the individual Conferences or for the season, conditions governing reduced railroad rates, and general information may be secured from

NORTHFIELD SUMMER CONFERENCES East Northfield, Massachusetts

Please send us the names of any churches, organizations, or friends who may be interested in receiving a prospectus of the 1931 Northfield Summer Conferences. Thank you.